ŚRĪ NĀTH SIDDHA KAVACAM

For Success, Prosperity, Health, Domestic peace and Spiritual Bliss

By

YOGI VILASNATH

Publisher

AKHIL BHARATVARSHIYA AVADHOOT BHESH BARAH PANTH YOGI MAHASABHA
GURU GORAKSHNATH MANDIR, UPPER ROAD, HARIDWAR (UTTARANCHAL)

Satyanathji
Chauranginathji
Guru Gora
Gajkanthadnathji
Achal Acham

Adinathji
Udaynathji Parvati
Matsyendranathji
Santoshnathji

Blessings

Priya Yogi Vilasnathji
Shubh Ashirwad,

I have gone through your work **Śrī Nāth Siddha Kavacam** containing Śrī Gorakṣa Dhyānam, Śrī Gorakṣa Sūktam, Śrī Gorakṣa Rahasyam and *āratīs* of Guru Gorakṣanāthjī. Although there exist many works on Guru Gorakṣanāthjī, you have, in your work, presented the essence of all the existing works. You have made an extraordinary effort to spread and propagate the message and objects of Guru Gorakṣanāthjī among the masses. For this you deserve appreciation and congratulations.

Indeed, your work is worthy of very high adulation. This work will give an impetus to the noble task of acqainting the *jigyāsū* (the curious one) and the layman with Guru Gorakṣanāthjī's teachings.

I extend my good wishes and blessings to you for the success of your noble endeavour.

May Gorakṣanāth bless you,

(Mahant Avaidyanathji)
Sabhapati (Yogi Mahasabha)
Sri Goraksh Peethadhishwar (Gorakhpur)
Ex-M.P. (Loksabha)

Blessings

Priya Yogi Vilasnathji
Shubh Ashirwad,

A perusal of your book **Śrī Nāth Siddha Kavacam** has convinced me that by composing *ślokas* in the praise of Guru Gorakṣanāthjī, Navanāths and eighty-four *siddhas* you have gifted to all *sādhūs* and *bhaktas* an uncomplicated *stotra* (hymn) for conducting worship and obtaining fulfilment of wishes.

By the grace of Śrī Śiromaṇi Bābā Mastnāthjī this work will further spread the glory of the Nāth sect and the benefit of *bhakti* will reach all, bringing about everyone's welfare. Your effort is laudable and auspicious. It will satisfy the expectations of the *jigyāsūs* and will generate *sadbhāvanā* (cordiality).

We hope you will continue to bring forth such works relating to the *nāth* sect and, in turn, will be yourself rewarded with fame. This effort of yours is a signal contribution to the mission of spreading the message and teachings of the *nāth* sect.

May Siddha Śiromaṇi Bābā Mastnāthjī gracefully reward you with *yaś* (renown) for your noble effort.

With good wishes,

(Mahant Chandnathji Yogi)
Vice-president (Yogi Mahasabha)
Śri Math Asthal Bohar Mathadhishwar
Rohtak (Haryana)

Blessings

Priya Yogi Vilasnathji
Shubh Ashirwad,

Ādeś ! *Ādeś* ! *Ādeś* ! to Śrī Mahāyogī Guru **Gorakṣanāthji**.

The reading of **Śrī Nāth Siddha Kavacam** afforded to me immense pleasure. This work authored by you contains chief *mantras*, proper methods of performing sacred rituals, recitations and *anuṣṭhāns* of the *nāth* sect. The work, in a sincere way, provides relevant knowledge of the ways of the sect not only to the devotees at large but also to the *sādhūs* and *nāth yogīs*. The book is a useful manual for the *gṛhasthas* as well as the *jigyāsūs* for conducting sacred rituals and *nāth upāsanā*.

Sitting devoutly in a secluded place of worship, near a *dhūnā* (*yogī's* sacred fire) with this book, concentrating on the *nirguṇa* and *saguṇa* aspects, in the *bhāvātīt* state, one may perform *anuṣṭhān* to please Śrī Oṁkār Ādināthji, Śrī Guru Gorakṣanāthji, Navanāths and eighty-four *siddhas*, and may, consequently, obtain their grace. The true way has been described in this book which is a result of the time-tested *guru-śiṣya*

paraṁparā of the nāth sect.

Seeing the hard work that you have put into the creation of this work I feel sure that you have been blessed by Guru Gorakṣanāthji, Navanāths and eighty-four *siddhas*, revered *gurus*, *mahants* and *pīrs*.

May you be blessed with the *caraṇ raj* (holy dust from the feet) of Guru Gorakṣanāth and continue the noble work.

Wishing you well,

(Yogi Anandnathji)
Secretary
Akhil Bhartvarshiya Avadhoot Bhesh Barah Panth
Yogi Mahasabha
Haridwar

Śrī Nāth Siddha Kavacam
(The Perfected Charm of Śrī Nāth)

अलख क्षेत्र शैले च वायुलोके योगारूढ़ाः।
ॐकार ज्योतिरूपाय आदिनाथं च रूपिणम्।।

Śrī Nāth Siddha Kavacam

By

Yogi Vilasnath

Translated by

Yogesh Chhibber

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Key to Roman Transliteration

The system of transliteration used in this book is as follows:

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ

ॠ ṝ ऌ ḷ ए e ऐ ai ओ o औ au

Consonants

क ka	ख kha	ग ga	घ gha	ङ ṅa
च ca	छ cha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma
य ya	र ra	ल la	व va	श śa
ष ṣa	स sa	ह ha	क्ष kṣa	त्र tra

Anusvāra : ं ṁ Visarga : ḥ

The vowel *'a'* is implied after a consonant with no vowel symbol.

The symbol virāma (्) indicates that there is no vowel symbol.

Key to Pronunciation

The vowels are pronounced as follows :

a	as in **a**go	o	as in s**o**
ā	as in b**a**r	ṛ	as in **ri**b

ai	as in **ai**sle	r̄	as in **ree**l
au	as in h**ow**	u	as in p**u**t
e	as in th**ey**	ū	as in r**u**le
i	as in b**i**n	ī	as in mach**i**ne

The consonants are pronounced as follows :

k	as in **k**ey	b	as in **b**ut
kh	as in Ec**kh**art	bh	as in ru**b-h**ardly
g	as in **g**et	m	as in **m**an
gh	as in bi**g-h**eart	ph	as in u**p-h**ill
ṅ	as in ri**n**g	p	as in **p**ut
ṭ	as in **t**ank	c	as in **ch**in
ṭh	as in righ**t-h**and	ch	as in ri**ch-h**earted
ḍ	as in **d**ig	j	as in **j**est
ḍh	as in re**d-h**ot	jh	as in he**dgeh**og
ṇ	as in **n**o	ñ	as in ca**n**yon

Aspirate		**Sibilants**	
h	as in **h**im	ś	as in the German word **s**prechen
		ṣ	as in **sh**ark
		s	as in **s**on

Anusvāra		**Visarga**	
ṁ	as in the French word b*on*	ḥ	as final h-sound

Translator's Note

Śrī Nāth Siddha Kavacam is primarily intended for the use and benefit of the common *sādhak* who wishes to perform certain rituals in the proper and sanctioned manner. It is certainly not intended for the scholarly ones who have an academic interest. The book is designed as a manual for the common practiser.

The translation of the *ślokas* is rather a free rendering in English as the idea was to avoid making it too scholarly and academic. The language used in the translation is reader-friendly.

A glossary has been appended to the book to facilitate understanding of the Sanskrit words:It is hoped that the readers will find it useful and easily intelligible.

The *sādhak* is advised to acquaint himself well with the correct pronunciation of the Sanskrit text of the *ślokas* and the manner of recitation. For this he should repeatedly listen to the recitation of the *ślokas* by a proficient chanter . A compact disc has been prepared along with this book for the benefit of those who wish to acquire correct pronunciation.

Suggestions for improvement are solicited.

Preface

Mahāyogī Guru Gorakṣanāthji has enabled me to present this book to the devotees. I feel great happiness for being chosen as a medium by Śambhujati Gorakṣanāth to acquaint the *sādhakas* with the *Kavacam* and *Sūktam* and *Rahasyam* presented in this book.

Māntrik and *tāntrik* (esoteric) practices have a very significant place in the *nāth yogī* cult. Such practices lead to the attainment of the Supreme by transforming the gross existence into the most subtle existence. This, indeed, is the object of human life. This book contains description of the methods to be adopted for conducting rituals - *saguṇa* as well as *nirguṇa*. The chanting of the *Kavacam*, *Rahasyam* and *Sūktam* in the prescribed manner will surely bring about the fulfilment of the wishes. Those who engage in it with *nirguṇabhāv,* that is, without aiming at the fulfilment of any wish, will surely have *darśan* of the *nāths* and *siddhas*. Their grace will liberate them from such weaknesses and vices as lust, anger, greed and pride. They will enjoy Supreme Bliss.

The *Nitya Vidhi* will protect *sādhanā* and *gurubhakti. Śrī Gorakṣa Dhyānam* will protect and strengthan *dhyānayoga*. *Śrī Gorakṣa Rahasyam* will protect and strengthan *mantrayoga* and *Śrī Nāth Siddha Kavacam* will ensure that a *surakṣā kavac* (security-providing charm) is there to protect every limb of the body and also make the mind and senses disciplined, divine-oriented and divinely protected. The *sādhak* will be brimming with auspicious confidence, energy, pure devotion,

meaningful dispassion (in regard to the worldly affairs and the enjoyment through the physical body) and will enjoy freedom from the fear of the sorrows of the world.

Śrī Gorakṣa Sūktam sings the eternal glory of Guru Gorakṣanāthji. Recitation of this *stuti* will please Gorakṣanāthji and he will surely bless the *sādhak.* Singing of the *bhajans* and the *ārati* will certainly create undiminishing devotion. The ritual recitation of *Śrī Nāth Siddha Kavacam* will bestow on you physical and mental peace, prosperity and progress. Daily recitation will invest you with divine insight leading to *mokṣa.*

Śrī Nāth Siddha Kavacam is for the welfare of mankind. My prayer is - May this be an instrument of bringing about the holy union of *guru* and *śiṣya*, *bhakta* and *paramātmā*.

I wish to express my sense of gratitude to those who have extended their sincere co-operation to ensure the publication of this book. I especially thank Yogi Rakesh Nathji, Yogi Pramod Nathji, Yogi Moti Nathji and all the *nāths*, *siddhas*, *yogīśvars* of the *nāth sampradāya*.

May Gorakṣanāth bless all.

Vilasnath

(Yogi Vilasnath)

Dedication

As directed by my spiritual master

Yogi Guru Sri Anandnathji

Mahamantri

Akhil Bharatvarshiya Avadhut Bhesh Barah Panth Yogi Mahasabha

this book is dedicated to

Mahant Sri Chandnathji Yogi

(Vice-president, Yogi Mahasabha)

Mathadhishwar, Baba Mastnath Ashram, Math Asthal Bohar, Rohtak (Haryana)

Oṁ Śiva Gorakṣa Yogī

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ŚRĪ NĀTH SIDDHA KAVACAM
(Gorakṣa Rahasyam Evaṁ Sūktam)

DAILY RITUAL

Gaṇeśa Vandanā evaṁ Satguru smaraṇ

(Prayer to Lord Ganeśa and
Sacred Remembrance of the *satguru*)

Ritualistic Method :

Installation of the Guru's Idol and Sacred Objects

In a secluded and quiet section of your house or household temple establish the picture or icon of Śrī Guru Gorakṣahnathjī or of Navanāths. One may also enshrine, instead, Śrīyantra or *Nāth pādukā* (sandals of the nāths, or *kalaś* (pitcher) of Śrīnāth.

Perform ablutions in the morning and collect materials required for the ritual. Place your *āsana* (prayer mat) facing north, in front of the adored Guru Gorakṣanāthjī. The prayer mat may be of grass, wool, tigerskin or deerskin. Sit facing your adored *guru.* Sit in the lotus posture (*padmāsana*).

Begin with the adoration of Śrī Gaṇeśa by chanting devoutly *Śrī Gaṇeśāya namaḥ* (Salutation to Śrī Gaṇeśa), or chant aloud *Śrī Gaṇeśa Vandanā.*

ŚRĪ GAṆEŚA VANDANĀ

गजाननमहं वन्दे, गजकन्थड़ रूपिणम्।
विघ्नहरणं सदा नौमि ऋद्धि, सिद्धि प्रदायकम् ॥१॥

नमस्ते सृष्टि रूपाय, नाथ रूपाय ते नमः।
भक्त प्रियाय देवाय, नमस्तुभ्यं विनायक! ॥२॥

Gajānanamahaṁ vande,
gajakanthaḍa rūpiṇam ।
Vighnaharaṇaṁ sadā naumi
ṛddhi, siddhi pradāyakam ॥1॥

Namaste sṛṣti rūpāya,
nātha rūpāya te namah।
Bhakta priyāya devāya,
namastubhyaṁ vināyaka!॥2॥

After the chanting of Śrī *Gaṇeśa vandanā* offer *namaskār* to Śrī Gaṇeśa.

With a completely calm mind and serene mood worship your *iṣṭ* (adored) Guru Gorakṣanāth, offering him water, fragrance, *akṣat* (rice grains), flowers and *vilvapatra* (*bel* leaves), *bhasmi* (sacred ashes) and cloth. Offer *namaskār* reverently.

DHYĀNA KRIYĀ VIDHI

(The Method of Meditation)

First, sitting in the lotus posture perform twenty-one *prāṇāyāms* and offer these to the *nāth yogīs*, *sādhus* and

sants (asectics) so as to attain a calm and pure mind. *Gṛhasthas* (householders) should also perform this ritual. If you cannot perform the *prāṇāyām* mentioned above, then just sit with your eyes closed for five to ten minutes. Focus your attention on your breath as it comes in and goes out.

As the breath goes in, hold it gently for a while and then let it out. Repeat this *kriyā* (action) several times but keep your attention intently fixed on your breath as you inhale and exhale. After some duration you would hear a sound.As you hear the sound just be a *sākṣī* (witness) or a listener. As you make progress in the action and reach further layers of concentration you would hear the sound *so-ham...so-ham* (He am I).

At this point of meditation your mind would be rid of wordly thoughts and would become clean, pure and detached.This state of mind would ensure your deeper indulgence in *dhyāna kriyā* in a better and smoother manner.

N.B.

One may perform this *kriyā* at any time, particularly if one's mind is in a state of unrest or is assailed by confusion and doubts, sorrow, anger or hatred. To free one's mind of all negative emotions one should perform this *kriyā*. It would render the mind and thoughts pure.

SATGURU SMARAṆ

(Sacred Remembrance of the Spiritual Master)

After having performed the *prāṇa-apāna kriyā* (inhaling and exhaling), think on your *guru*. Pronounce his name devoutly and offer *namaskār* to him. Recite *gurumantra* 108 times. If you have not yet resorted to a *guru*, then think of Guru Gorakṣanāthjī as your *sākṣī* (witness) as you go through the sacred rituals.

N.B.

One ought to resort to a *sadguru*.

DHYĀN VIDHI

Chant *Śrī Gorakṣa Dhyānam*, propounded by Śhambhujatī Śrī Gorakṣanāthjī. The text is given below. This should be devoutly memorized.

As you begin to chant *Śrī Gorakṣa Dhyānam*, hold a flower (preferably red) in the hollow of your joined hands. Chant *Śrī Gorakṣa Dhyānam* reverentially gazing either at the face of Śrī Gorakṣanāthjī in his picture or at his *caraṇpādukā* (sandals) or at the centre of the *siddhayantra* or the *kalaś* (pitcher).

You may also close your eyes and continue chanting *Śrī Gorakṣa Dhyānam* while, in your mind, you visualise the image of Śrī Gorakṣanāthjī.

N.B.

1. *Śrī Gorakṣa Dhyānam* may be chanted in Sanskrit or even in its Hindi rendering.
2. Chanting may be *vācik* (aloud) or *upānśu* (with lip movement only). In either case, keep the red flower in the hollow of your joined hands and keep your intent gaze at the adored *guru*.
3. If you chant *Śrī Gorakṣa Dhyānam* silently (*manas*), then close your eyes and think on your *guru* as you chant.

Oṁ Śiva Gorakṣa yogine namaḥ

ŚRĪ GORAKṢA DHYĀNAM

अलख क्षेत्र शैले च वायुलोके योगारूढ़ाः।
ॐकार ज्योति रूपाय आदिनाथं च रूपिणम् ।।१।।

Alakha kṣetra śaile ca
vāyuloke yogārūḍhaḥ ।
Oṁkāra jyoti rūpāya
ādināthaṁ ca rūpiṇam ।।*1*।।

(**O** Śambhujatī Guru Gorakṣanāthjī), residing in the *vāyuloka* (realm of air) in *yogic* state, on the mount known as *alakh*, you are the embodiment of *oṁkār* and of Ādināth.

यथोक्त रूपिणं शम्भुं निर्गुणं गुणारूपिणम्।
भक्तवत्सलमानन्द शिव गोरक्षं नमाम्यहम्।।२।।

Yathokta rūpiṇaṁ śambhuṁ
nirguṇaṁ guṇarūpiṇam ।
Bhakta vatsalamānanda
śiva gorakṣaṁ namāṁyaham ।।2।।

I bow down to the *bhaktavatsal* (showing parental affection to devotees) Śiva Gorakṣanāth whose form is duly described in the scriptures, and who is *nirguṇa* (without attributes) as well as *saguṇa* (possessing attributes).

दिव्य मुख महातेज त्रिनेत्र कर्ण कुण्डलम्।
कर्पूर गौरं दिव्याङ्गं चन्द्रमौलिं कपर्दिनम्।।३।।

Divya mukha mahāteja
trinetra karṇa kuṇḍalam I
Karpūra gauraṁ divyāṅgaṁ
candramauliṁ kapardinam II3II

(**Y**ou have) a divine aspect and a great halo; (and are) three-eyed; wearing *kuṇḍals* (ear-rings) in the ears; (you are) camphor-white complexioned with matted hair and have the bright moon for a crown.

व्याघ्रचर्मासनम् च मृगचर्मम्बिरं शुभम् ।
शैली श्रृंगी च रुद्रमाल पद्मासन सुशोभितम् ।।४।।

Vyāghracarmāsanam ca
mṛgacarmaṁbiraṁ śubham I
Śailī śṛngī ca rudramāla
padmāsana suśobhitam II4II

Sitting in the *padmāsana* posture on *vyāghrāsana* (mat of tigerskin) wearing deerskin for dress which looks so auspicious; (you) look graceful wearing the string of sacred threads, the sacred horn and a necklace of *rudrākṣa*.

शून्य रूपो शून्यमयो शून्ययोगे शून्यस्थितः ।
सनातनं च अनन्त रूपा गोरक्ष त्रिलोक वन्दितः ।।५।।

Śūnya rūpo śūnyamayo
śūnyayoge śūnyasthitaḥ I
Sanātanaṁ ca ananta rūpā
gorakṣa triloka vanditaḥ II5II

O Gorakṣanāthjī, (you are) *śūnyarūpa* (formless), dissolved in *śūnya* and amounting to *śūnya* (the measure-

less Void), yet you are eternal, having countless forms (and) are worshipped by the three worlds.

महायोगी महासिद्धः महाज्ञानी महागुणः ।
महाबली महामाया महाभुजा महारथः ।।६ ।।

Mahāyogī mahāsiddhaḥ
mahājñānī mahāguṇaḥ |
Mahābalī mahāmāyā
mahābhujā mahārathaḥ ||6||

(You are) *mahāyogī* (supreme *yogī*), *mahāsiddha* (most accomplished), *mahājñānī* (having supreme knowledge), *mahābalī* (possessing supreme power), *mahāmāya* (supreme creator of illusion), *mahābāhu* (long-armed), *mahārathī* (supreme warrior).

सिद्धयौऽष्टौ च यस्याग्रे नृत्यन्तीह निरन्तरम् ।
जयजयेम्र शब्दैश्च सेवितं भक्त पुञ्जके।।७।।

Siddhayauṣṭau ca yasyāgre
nṛtyantīha nirantaram |
Jayajayemra śabdaiśca
sevitaṁ bhakta punjake ||7||

(You are the one) in whose presence the *aṣṭasiddhis* (the eight supernatural perfections) ever dance attendance (and whom) the congregations of devotees serve (worship), chanting "*Jai !, Jai !*" (Victory to you !, Victory to you !).

तेजसा दुस्सहेनैव दुर्लक्ष्यं देवसेवितम्।।८।।

Tejasā dussahenaiva
durlakṣyaṁ devasevitam. ||8||

(**H**is) unbearably intense aura makes it hard to look at him; (he) is served (worshipped) by the gods; (he) is the refuge of all beings and his face is ever-graceful like the fully-bloomed lotus.

वेदैः शास्त्रैर्यथागीतं त्रिदेवानुत च सदा।
भक्त वत्सलमानन्दं शिव गोरक्षं नमाम्यहम्।।९।।

Vedaiḥ śastrairyathāgītaṁ
tridevānuta ca sadā |
Bhakta vatsalamānandaṁ
śiva gorakṣaṁ namāmyaham.||9||

I bow down to Gorakṣanāthjī whose glory the *vedas* and the *śastras* have duly described; whose praises are sung by the three gods; who is the embodiment of *Śiva* and is full of parental affection for his devotees.

After conducting the ritual according to the method explained above, offer the flower in your hands to the feet of Guru Gorakṣanāthjī or *nāth siddhayantra* or the *kalaś*. Bow down to Guru Gorakṣanāth. A *nāth yogī* may offer a *nādi ādeśa*.

After ritually chanting *Śrī Gorakṣa Dhyānam* you should chant *Śrī Gorakṣa Rahasyam*.

❑

ŚRĪ GORAKṢA RAHASYAM

Oṁ Śiva Gorakṣa Yogī

Satī Pārvatyuvāca -

भगवन्! देवदेवेश रहस्य गोरक्षाय मे।
ब्रूहि येन भक्तिं कुर्यात् साधको गोरक्ष शिवम् ॥१॥

Bhagavan ! devadeveśa
rahasya gorakṣāya me |
Brūhi yena bhaktiṁ kuryāt
sādhako gorakṣa śivam ||1||

Satī Pārvatī said -

O Lord of Lords, tell me the *Gorakṣa Rahasyam* (the hidden knowledge of Gorakṣa worship) knowing which one may worship Gorakṣanāth.

Śrī Śiva uvāca -

शृणु देवि परं गोप्यं कथयामि सुशोभनं।
रहस्यं सिद्धिदं साक्षाद् गोरक्षस्य महात्मनः॥२॥

Sṛṇu devi paraṁ gopyaṁ
kathayāmi suśobhanaṁ |
Rahasyaṁ siddhidaṁ sākṣād
gorakṣasya mahatmanaḥ ||2||

Śrī Śiva said -

Listen, O Devi, I disclose to you the hidden knowl-

edge about Gorakṣanāth. This great *rahasyam* is most hidden and is a bestower of *siddhis* (spiritual powers).

गुरु गोरक्षनाथस्य साधने ये निरूपिता:।
उपाया निष्फला: सर्वे विना ध्यानेन सर्वथा ॥३॥

Guru Gorakṣanāthasya
sādhane ye nirūpitāḥ ।
Upāyā niṣfalāḥ sarve
vinā dhyānena sarvathā ॥3॥

All means to worship Guru Gorakṣanāth fail to bring about the desired results unless one practises *dhyānayoga.*

यो ध्यानं साधनं हित्वा उपायं चान्यथा श्रयेत्।
न स: सिद्धिमवाप्नोति नरो वर्ष शतैरपि ॥४॥

Yo dhyānaṁ sādhanaṁ hitvā
upāyaṁ cānyathā śrayet ।
Na saḥ siddhimavāpnoti
naro varṣa śatairapi. ॥4॥

He who intends to attain (results) without *dhyānayoga sādhanā* cannot succeed in hundreds of years.

स्वयं ज्योति:स्वरूपोऽयं शून्याकारो निरंञ्जन:।
दशदिक्षु सदा व्याप्त: गोरक्ष: प्रथित: प्रभु: ॥५॥

Svayaṁ jyotiḥsvarūpoyaṁ
śunyākāro niranjanaḥ ।
Daśadikṣu sadā vyāptaḥ
gorakṣaḥ prathitaḥ prabhuḥ ॥5॥

Guru Gorakṣanāthjī is *jyotisvarūpa* (embodiment of

Light) *śūnyākāra* (formless) and *niranjana (*absolutely pure). He pervades all the ten directions and is famed as *jatī* Gorakṣanāth.

अहमेवास्मि गोरक्षो मद्रूपस्तन्निभोऽधत।
योगमार्ग प्रचारार्थं मया रूपमिदं धृतम् ॥६॥

Ahamevāsmi gorakṣo
***madrupastannibhodhata* |**
Yogamārga pracārārthaṁ
***mayā rūpamidaṁ dhṛtam* ||6||**

I myself am Gorakṣanāth. He is my embodiment. I assumed his form to promote and expand *yogamārga* (the path of yoga).

यस्य शून्यमयी माता यस्य चाविगतः पिता।
निरञ्जनो महायोगी गोरक्षः सर्वदा गुरुः! ॥७॥

Yasya śūnyamayī mātā
***yasya cāvigataḥ pitā* |**
Niranjano mahāyogī
***gorakṣaḥ sarvadā guruḥ!* ||7||**

He is born of *śūnya* (Absolute Reality) and *avigat* (the Ever present) is his father. He is *mahāyogī* and *niranjana.*

रूद्राक्षमालाधरः शान्तः कुण्डल प्रभयान्वितः।
भुजङ्ग मेखलादिव्य जती गोरक्ष शोभनः॥८॥

Rudrākṣamālādharaḥ śāntaḥ
***kuṇḍala prabhayānvitaḥ* |**
Bhujanga mekhalādivya
***jatī gorakṣa śobhanaḥ* ||8||**

He looks so graceful wearing a necklace of *rudrākṣa, kuṇḍals* and a divine girdle of serpents.

गजासुर-विमर्दी च भूत बेताल शोभितः ।
श्मशानारण्यवासी कर्परालङ्कृतः शिवः ॥९॥

Gajāsura-vimardi ca
bhūta betāla śobhitaḥ ।
Śmaśānāraṇyavāsī
karparālankṛtaḥ śivaḥ ॥9॥

Guru Gorakṣanāthjī who destroyed Gajāsura, lives in cremation grounds with *vaitālas* and *bhūtas* (spirits) and keeps roaming the jungles, carrying a *khappar* (skull-bowl).

ज्ञानवन्तः दयावन्तः मम प्रिय स्वरूपजः ।
उत्पत्ति स्थिति संहाराय गोरक्षाय नमो ऽऽदेशम् ॥१०॥

Jñānavantaḥ dayāvantaḥ
mama priya svarūpajaḥ ।
Utpatti sthiti saṁ hārāya
gorakṣaya namo Ādeśam .॥10॥

He is all-knowing and compassionate. He supervises the origin, sustenance and dissolution of the world. He is my own beloved image. I bow down to him.

यतीन्द्रं योगीन्द्रं सकल वसुधाया हितकरं ।
सदा सेव्यं भव्यं कलिमल-दहं साधु सुखदम् । ।
परंपारं ज्योतिर्जं निभृतहरं कारणं परम् ।
भजेत् तत्रूपं श्रुति कीर्तितं नतपदं गोरख प्रियम् ॥११॥

Yatīndraṁ yogīndraṁ
sakala vasudhāyā hitakaraṁ |
Sadā sevyaṁ bhavyaṁ
kalimala-dahaṁ sādhu sukhadam||
Paraṁpāraṁ jyotirjaṁ
nibhṛtaharaṁ kāraṇaṁ param|
Bhajet tatrūpaṁ śruti kīrtitaṁ
natapadaṁ gorakha priyam.||11||

We worship him who is the Lord of the *yatis* and *yogīs*, most benevolent to this earth, worthy of adoration by the great. He is the destroyer of Kalimal and provides joys to the *sādhūs*.

He is the embodiment of *param jyoti* (Supreme Light), the cause of the world, the liberator from birth and death whose praises have been sung in the *śrutis* (scriptures).

सुरेशं योगीशं निखिलजनत्रयतापहरं ।
दयालुं गोपालं निजजनसदा पालने तत्परम् । ।
स्वभक्तेभ्यो योगं वितरति सदाकष्टहरणाय ।
भजे तं तत्रूपं श्रुतिकथितंनतपदं गोरख प्रियम् ।।१२।।

Sureśaṁ yogīśaṁ
nikhilajanatrayatāpaharaṁ|
Dayāluṁ gopālaṁ
nijajanasadā pālane tatparam||
Svabhaktebhyo yogaṁ
vitarati sadākaṣṭaharaṇāya|
Bhaje taṁ tatrūpaṁ śrutikathitaṁ
natapadaṁ gorakha priyam.||12||

Lord of the gods and Lord of the *yogîs* Guru Gorakṣanāth removes all (three kinds) of pain[1]. He is full of compassion, tending cows and always providing for his devotees. He dispenses *yogavidhi* (the way of *yoga*) to his *bhaktas* to remove their miseries. We worship him whom the *śrutis* praise.

ब्रह्मा विष्णुश्च रुद्रश्च मरीच्याद्या महर्षयः ।
गोरक्षं प्रणमन्ति तं सदा सम्पन्न मानसम् ॥१३॥

Brahmā Viṣnuśca rudraśca
marīcyādyā maharṣayaḥ ।
Gorakṣaṁ praṇamanti taṁ
sadā sampanna mānasam ॥13॥

The sublime-minded Gorakṣanāthjī is worshipped by *Brahmā, Viṣṇu, Rudra* and *ṛsis* such as Marīci.

महायोगी कृपासिन्धु नानाभरणैः भूषितम् ।
धर्मार्थ काममोक्षाणां दातारं तं नमाम्यहम् ॥१४॥

Mahāyogī kṛpāsindhu
nānābharaṇaiḥ bhuṣitam ।
Dharmārtha kamamokṣāṇāṁ
dātāraṁ taṁ namāṁyaham ॥14॥

He is *mahāyogî,* ocean of compassion and is decked with diverse embellishments. He is the bestower of *dharma*, *artha, kāma*, and *mokṣa*[1]. I bow down to him.

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1. *Tāpatrayāṇi* - three (kinds of) pain. See Appendix

1. Four *puruṣārthas* of man's life. See Appendix.

श्रृणुदेवि प्रवक्ष्यामि गोरक्ष मंत्रमुत्तमम् ।
येन मंत्र प्रभावेन जतीजाप शुभोभवेत्॥१५॥

Śṛṇudevi pravakṣyāmi
gorakṣa maṁtramuttamam|
Yena maṁtra prabhāvena
jatījāpa śubhobhavet||15||

Listen, O Devi, I tell you the *mantra* (mystic formula) of Gorakṣanāth. The worship of *jatî* Gorakṣanāth will bear fruit by virtue of the recitation of this *mantra.*

अनेन मंत्रजापेन गोरक्ष दर्शनं लभेत् ।
अतिगुह्यतरं देवी देवानामपि दुर्लभम् ॥१६॥

Anena maṁtrajāpena
gorakṣa darśanaṁ labhet|
Atiguhyataraṁ devī
devānāmapi durlabham||16||

The chanting of this *mantra* ensures the *darśan* of Gorakṣanāth. This *rahasyam* is most hidden and is concealed even from gods and goddesses.

गोपनीय प्रयत्नेन स्वयोनिरिव पार्वती ।
मारणं मोहनं वश्यं स्तम्भनोच्चाटनादिकम् ॥१७॥

Gopanīya prayatnena
svayoniriva pārvatī|
Māraṇaṁ mohanaṁ vaśyaṁ
stambhanoccatanādikam ||17||

पाठमात्रेण संसिद्धयेत् गोरक्ष स्तोत्रमुत्तमम् ॥१८॥

Pāṭhamātreṇa saṁsiddhayet
gorakṣa stotramuttamam॥18॥

O Pārvatī, keep it hidden like your own *yonī*. The chanting of the *Gorakṣa Rahasyam* bestows success in attaining *māran* (destruction of lust, anger), *mohan* (attaining the attention of the *iṣṭ*) *vaśīkaraṇ* (enchanting the mind), *stambhan* (weaning the senses away from low enjoyments) and *uccāṭan* (craving for *mokṣa*).॥17॥ ॥18॥

THE *MANTRA* (*GĀYATRĪ*)

ॐ ह्रीं श्रीं गों गोरक्षनाथाय विद्महे
शून्य पुत्राय धीमहि। तन्नो गोरक्ष निरन्जनः प्रचोदयात्।

Oṁ hrīṁ śrīṁ goṁ
gorakṣanāthāya vidmahe
Śunya putrāya dhīmahi tanno
***gorakaṣa niranjanaḥ pracodayāt*।**

Mantra

ॐ ह्रीं श्रीं गों हुं फट् स्वाहा।
ॐ ह्रीं श्रीं गों गोरक्ष हुं फट् स्वाहा।
ॐ ह्रीं श्रीं गों गोरक्ष निरञ्जनात्मने हुं फट् स्वाहा।

Oṁ hrīṁ śrīṁ goṁ
huṁ phat svāhā.
Oṁ hrīṁ śrīṁ goṁ
gorakṣa huṁ phat svāhā.

Oṁ hrīṁ śrīṁ goṁ gorakṣa
nirañjanātmane huṁ phat svāhā.

or

ॐ शिव गोरक्ष योगी

Oṁ śiva Gorakṣa Yogī

Note : It is not essential or even desirable to know the meaning of the *bījas* (letters) contained in the *mantra* given above. The knowledge of their meaning is impossible to attain. This is enough to chant them devoutly.

एवं ध्यात्वा जपित्वा च साधकाः शुद्ध-मानसाः ।
साधयेत् सर्व कार्याणि नात्र कार्याविचारणा ॥१९॥

Evaṁ dhyātvā japitvā ca
sādhakāḥ śuddha-mānasāḥ ।
sādhayet sarva kāryāṇi
nātra kāryāvicāraṇā ॥*19*॥

Those who devoutly meditate and chant this *mantra* with pure mind attain what they desire. This is beyond doubt.

यो धारयेन्नरो नित्यं मन्त्रराजं विशेषतः ।
सा योगसिद्धिमाप्नोति गोरक्षस्य प्रसादतः ॥२०॥

Yo dhārayennaro nityaṁ
mantrarājaṁ viśeṣataḥ ।
Sā yogasiddhimāpnoti
gorakṣasya prasādataḥ ॥*20*॥

Those who adopt this *mantra* after receiving initiation in the recitation from a *satguru* attain *yogasiddhi* (perfection in *yoga*).

नमस्ते रुद्र रूपाय सादेशं शत्रुमर्दिनां ।
नमः जती महायोगी सादेशं आत्मदर्शनम् ॥२१॥

Namaste rudra rūpāya
***sādeśaṁ śatrumardinaṁ* |**
Namah jatī mahāyogī
***sādeśaṁ ātmadarśanam* ||21||**

I bow down to *Rudra* incarnate Gorakṣanāthjī, the vanquisher of all enemies. I bow down to the *mahājatī* and *mahāyogī*. I bow down to the one who is *ātmadarśanī* (self -knower).

नमस्ते विघ्नहर्ताय काम क्रोधादि नाशिने ।
जाग्रतं हि महायोगी जप-सिद्धि कुरूष्व मे ॥२२॥

Namaste vighnahartāya
***kāma krodhādi nāśine* |**
Jāgrataṁ hi mahāyogī
***japa-siddhi kurūṣva me* ||22||**

I bow down to the *vighnahartā* (remover of obstacles), to the one who destroys *kāma* (lust) and *krodha* (anger). O *Mahāyogī*, awaken my *japa* and make it accomplished.

ॐकार सृष्टिरूपाय ह्रींकार प्रतिपालने ।
श्रींकार वरदायकाय गोंकार योग रूपिणे ॥२३॥

Oṁkāra sṛṣtirupāya
hrīṁkara pratipālane |
Śrīṁkāra varadāyakāya
goṁkāra yoga rūpiṇe ||23||

(**O** Gorakṣanāthjī), you are the whole creation in the form of *oṁkār*; in the form of *hṛīṁkār* you foster the world; in the form of *śṛinkār* you are a bestower of boons and in the form of *goṁkār* you are *yoga* embodiment (controller of all senses).

गोरक्ष गोरक्षाय बीज रूपं नमोस्तुते ।
विद्महे चाभयदाय नित्यादेश मंत्र-रूपिणे ॥२४॥

Gorakṣa gorakṣāya
bīja rūpaṁ namostute.
vidmahe cābhayadāya
nityādeśa mantra rūpiṇe. ||24||

As Goraksa you protect the cow, the bull, the earth, speech, *yajña* and you are the seed (origin) of the whole world. I bow down to you. As *vidmahe* you offer *abhaya* (assurance of protection from fear).

शुंश-शान्ति-रूपाय शून्य-पुत्राय आदेशं ।
धीमहि तु ज्ञान रूपाय तन्नो रूपाय नाथस्य ॥२५॥

Śunśa - śānti-rūpāya
śūnya-putrāya Ādeśaṁ |
Dhīmahi tu jñāna rūpāya
tanno rūpāya nāthasya ||25||

As *śūnśa* you bestow peace. O Born of *Śūnya*, (Ab-

solute Entity) I bow down to you. As *dhīmahi* you are knowledge and as *tanno* you are the *nāth* (Lord).

निरञ्जनो, निराकार गोरक्ष निरञ्जनात्मने।
हुं हुं हुंकार रूपाय जंजं जती गोरक्षस्य ॥२६॥

Niranjano, nirākāra
***gorakṣa niranjanātmane* |**
huṁ huṁ huṁkāra rūpāya
***jaṁjaṁ jatī gorakṣasya* ||26||**

As *huṁ huṁ* you are a roar, as *jan jan* you are in the form of *jatī* Gorakṣa. You are *niranjana*, *nirākāra* and *niranjana ātmasvarūpa* (pure self-image).

भ्रां भ्रीं भ्रूं भैरवनाथाय मोक्ष-मुक्तिदायकम्।
धां धीं धूं धर्म नाथाय महानाथो नमो नमः ॥२७॥

Bhrāṁ bhrīṁ bhrūṁ
***bhairavanāthāya mokṣa muktidāyakam* |**
dhāṁ dhīṁ dhūṁ dharm nāthāya
***mahānātho namo namaḥ* ||27||**

In the form of *bhrāṁ bhrīṁ bhrūṁ* you are Bhairavanāth. In the form of *dhāṁ dhīṁ dhūṁ* you are lord of *dharma*, Dharmanāth. O *Mahānāth,* you are the bestower of *mokṣa*. I bow down to you again and again.

सां सीं सूं सर्वांगनाथाय महासिद्धं नमो ऽऽदेशम्।
कां कीं, कूं कलेश्वराय महाकाल कालरूपाय ॥२८॥

Sāṁ sīṁ sūṁ sarvāṁganāthāya
***mahāsiddhaṁ namoādeśaṁ* |**
kāṁ kīṁ, kūṁ kaleśvarāya
***mahākāla kālarūpāya* ||28||**

In the form of *sāṁ sīṁ sūṁ* you are Sarvānganāth and in the form of *kāṁ kīṁ kūṁ* you are Kaleśvar. As *kāla* (time) you are *mahākāla* (Eternity). O *Mahāsiddha,* I bow down to you.

लां लीं लूं च लाल ग्वालाय महायोगी योग लिलाय।
वां वीं वूं विघ्ननाशाय विमलनाथो नमो नमः ॥२९॥

Lāṁ līṁ lūṁ ca lāla gvālāya
mahāyogī yoga lilāya |
vāṁ vīṁ vūṁ vighnanāśāya
vimalanātho namo namaḥ ||29||

In the form of *lāṁ līṁ lūṁ* you are Lālagvālanāth and as *mahāyogī* you perform *līlā* (acts of divine sport); as *vāṁ vīṁ vūṁ* you are the destroyer of difficulties. O Vimalnāthji, I bow down to you.

गों गीं गूं गुरु गोरक्षाय सर्वत्र रोग नाशाय।
जूं सः मृत्युञ्जयाय च महाकाल नमो नमः॥३०॥

Goṁ gīṁ gūṁ guru gorakṣāya
sarvatra roga nāśāya |
jūṁ saḥ mṛtyuñjaya ca
mahākāla namo namaḥ ||30||

In the form of *gāṁ gīṁ gūṁ* you are Gorakṣanāth who is the remover of all maladies. In the form of *jun saḥ* you are *mṛtyunjaya* (vanquisher of death) and *mahākāla*. I bow down to you.

खड्दर्शन गोरक्षाय खां खीं खूं खेचरी तथा।
रां रीं रूं रहस्य नाथ मंत्र सिद्धि कुरुष्व मे ॥३१॥

Khaḍḍarśan gorakśāya khāṁ
khīṁ khūṁ khecarī tathā ।
rām rīṁ rūṁ rahasya nātha
mantra siddhi kuruṣva me ॥31॥

In the form of *khāṁ khîṁ khūṁ* you are *khecari* (mover in the sky or one who assumes the *mudrā* {aspect} of the Ultimate Being). You are *khaḍdarśanī* (who has seen (realised) all six *cakras* through *kuṇḍalinīyoga*). Bestow on me, in the form of *rāṁ rîṁ rūṁ* the *siddhi* (accomplishment) of this *mantra.*

इदं गोरक्ष रहस्य मंत्रो जागरति तव हेतवे ।
अभक्ते नैव दातव्यं गोपितं रक्ष पार्वती ॥३२॥

Idaṁ gorakṣa rahasya
mantro jāgarati tava hetave ।
Abhakte naiva dātavyaṁ
gopitaṁ rakṣa pārvatī .॥32॥

This is the *Gorakṣa Rahasyam mantra* with which accomplishment may be attained. O Pārvatī, keep it hidden from those who do not have faith and devotion.

पाठ मात्रेण मन्त्राणामुच्यते सर्व किल्विषैः॥३३॥

Pātha mātreṇa mantrāṇā
mucyate sarva kilviṣaiḥ ॥33॥

He who chants the *mantras* of *Gorakṣa Rahasyam* is freed from the responsibility of the gravest sins committed by him.

रहस्यं ध्यानमुत्तमम् गुह्याद् गुह्यतरं महत् ।
तस्मात् सर्व प्रयत्नेन सर्वकाम-फल-प्रदम् ॥३४॥

Rahasyaṁ dhyāna muttamam
guhyād guhyataraṁ mahat |
Tasmāt sarva prayatnena
sarvakāma-phala-pradam ||34||

I have made all efforts to reveal to you the most hidden *Gorakṣa Rahasyam* which bestows (on one) all desired rewards.

नाथरहस्य प्रसादेन त्वं सर्वमान्यो भविष्यसि ।
सर्व रूपमयो नाथः सर्व नाथमयं जगत् ॥३५॥

Nātharahasya prasādena tvaṁ
sarvamānyo bhaviṣyasi |
Sarv rupamayo nāthaḥ sarva
nāthamayaṁ jagat.||35||

Being a recipient of Guru Gorakṣanāth's grace you would be respected by all. Śrī Guru Gorakṣa is every form in this world and the whole world is in him.

विश्वरूपं परमयोगी अतोहं आदेशं कुरु ॥३६॥

Viśvarupaṁ paraṁ yogī
atohaṁ Ādeśaṁ kuru.||36||

I bow down to the *Paramyogī* Viśvarūpa Gorakṣanāthjī.

Thus the completion of Śrī Gorakṣa Rahasyam

❑

GORAKṢA GĀYATRĪ

ॐ ह्रीं श्रीं गों गोरक्षनाथाय विद्महे शून्य-पुत्राय धीमहि तन्नो गोरक्ष निरञ्जन प्रचोदयात्।

Oṁ hrīṁ śrīṁ goṁ gorakṣanathāy vidmahe śunya putrāya dhīmahi tanno gorakṣa niranjana pracodayāta.

or

ॐ ह्रीं श्रीं गों हुं फट् स्वाहाः।

Oṁ hrīṁ śrīṁ goṁ huṁ phat svāhāḥ.

or

ॐ ह्रीं श्रीं गों गोरक्ष हुं फट् स्वाहाः।

Oṁ hrīṁ śrīṁ goṁ gorakṣa huṁ phat svāhāḥ.

or

ॐ ह्रीं श्रीं गों गोरक्ष निराञ्जनात्मने हुं फट् स्वाहाः।

Oṁ hrīṁ śrīṁ goṁ gorakṣa niranjanātmane huṁ phat svāhāḥ

or

ॐ शिव गोरक्षाय नमः

Oṁ śiva gorakṣāya namaḥ

After chanting the *mantra* perform the recitation of Śrī Nāth Siddha Kavacam in the following manner:

1. At the end of every *śloka* devoutly offer a flower to Guru Goraksanāth.
2. Do not entertain any low interest or wish as you perform the ritual. You should be full of devotion as you offer *namaskār* at the end of every *śloka*.
3. Those desirous of acquiring education should offer a white lotus at the end of every *śloka*.
4. Those who wish to acquire *jñāna* (knowledge) should offer a *pārijātak* flower at the end of every *śloka*.
5. For acquiring wealth one should offer *akṣat* (rice-grains) at the end of every *śloka*.
6. If you wish to attain *yogasādhanā siddhi* (success in the way of *yoga*) offer a red lotus at the end of every *śloka*.
7. For prosperity in all fields offer *vilvapatra* (*bel* leaves) or *vilvaphal* (*bel*).
8. For acquiring charm offer *lājvantī* flower or *vilva* leaves.
9. For acquiring *mohanvidyā* (art of attracting people) offer *dhatūrā* seeds (seeds of thorn-apple).

N.B.

After the completion of the ritual these flowers, leaves and fruits should be dropped in flowing water.

SOME SPECIAL RITUALS

1. To attain the *bhakti* (devotion) of Guru Gorakṣanāth and Navanāth :

On the back of *vaṭavṛkṣa* (banyan tree) leaves write गों (goṁ) using a *vaṭavṛkṣa* twig as a pen and *aṣṭagandha* (mixture of eight fragrant substances) as the ink. At the end of every *śloka* devoutly offer one leaf to the *iṣṭ*. This act will ensure attainment of *bhakti*. Later, these leaves should be dropped one by one in flowing water.

This ritual should be performed especially on *Gurupūrṇimā day* or *Pūrṇimā* (full-moon day)of every month or on a Thursday, Monday or Saturday.

2. To attain knowledge and education :

On the back of *pîpal* leaves, using a *pîpal* pen and *aṣṭagandha* ink write गं,गं (gaṁ, gaṁ). At the end of every *śloka* devoutly offer one leaf to the *iṣṭ*. This act will ensure attainment of knowledge and education. Later, these leaves should be dropped one by one in flowing water.

This ritual should be performed during the ten days of *Gaṇeśa Caturthî* and *Gaṇeśotsava* every month. Also on a Monday.

3. To attain wealth :

On the back of *pîpal* leaves, using a *pîpal* pen and

aṣṭagandha ink write क्लीं (klīṁ). At the end of every *śloka* devoutly offer one leaf to the *iṣṭ*.This act will ensure attainment of wealth. Later, these leaves should be dropped one by one in flowing water.

This ritual should be performed on a Thursday or *Pūrṇimā*, especially on Holi, Dīpavali and *Vijayādaśami*

4. For progeny :

Knead flour of five or seven cereals in water or mustard or *tilli* oil. Make lumps of the size of a *supārī* (betel nut). As you chant the *mantras* offer these one by one at the end of a *śloka*. Later, feed these lumps to fish and float a *dīpa* (earthen lamp) filled with cow-*ghī* in flowing water. Men as well as women can perform this ritual. This ritual should be performed on *amāvasyā*, *Guru Pūrṇimā*, *Gaṇeśa caturthī*, Holi or on a Monday.

Note : Before starting the ritual you should collect all required materials such as flowers, leaves, fruits, lumps of dough (kneaded flour) etc. You should not rise from your seat during the performance of the ritual ceremony.

ŚRĪ NĀTH SIDDHA KAVACAM

Oṁ Salutations to Jatī Gorkṣanāthji

Pārvatyuvāca -

रहस्यं गुह्यं परमं लोके सर्वरक्षाकरं नृणाम्।
यत्नं कस्यचिदाख्यात तन्मेब्रूहि महाप्रभुः॥१॥

Rahasyaṁ guhyaṁ paraṁ loke
sarvarakṣakaraṁ nṛiṇām ।
yatnaṁ kasyacidākhyāta
tanmebrūhi mahāprabhuḥ ॥1॥

Pārvatī said -

O *Mahāprabhu* (Supreme Lord), impart to me the knowledge of that most hidden way which affords protection to all men in this world, in every manner, and which you have, so far, never shared with anyone.

Śiva uvāca -

अस्ति गुह्यतमं देवि सर्वाभूतोपकारकम्।
नाथस्तु कवचं पुण्यं तच्छृणुष्व महासति ॥२॥

Asti guhyatamaṁ devi
sarvābhūtopakārakam ।
nāthastu kavacaṁ puṇyaṁ
tacchṛnuṣva mahāsati ॥2॥

Śiva said -

Only Śrī Nāth Siddha Kavacam is the way, that is the

most hidden, most pious and most beneficial for all men. O Mahāsatī, listen (about it).

प्रथम आदिनाथं च द्वितीय उदयस्तथा ।
तृतीय सत्यनाथेति सन्तोषस्तु चतुर्थकम् ॥३॥

Prathama ādināthaṁ ca
dvitīya udayasṭathā ।
Tṛtīya satyanātheti
santoṣastu caturthakam ॥3॥

The Nāths are nine who are known as *siddhas* (accomplished ones). The first among them is Ādināth the second Udayanāth, the third Satyanāth and the fourth is known as Santoṣanāth.

पंचमं कन्थडनाथेति षष्ठ अचल अचम्भयः ।
सप्तमं चौरंगीनाथ मत्स्येन्द्रेति तथाष्टमम् ॥४॥

Pancamaṁ kanthadanātheti
ṣaṣṭha acala acambhayaḥ ।
Saptamaṁ cauranginātha
matsyendreti tathāṣtamam ॥4॥

The fifth is called Kanthadanāth, the sixth Acal Acambhenāth, the seventh *siddha* is famed as Caurangīnāth, the eighth as Matsyendranāth.

नवमं जती गोरक्ष नवनाथ प्रकीर्तितः ।
उक्तान्येतानि नामानि आदिनाथस्य महाप्रभुः॥५॥

Navamaṁ jatī gorakṣa
navanātha prakīrtitaḥ ।

Uktānyetāni nāmāni
ādināthasya mahāprabhuḥ ||5||

The ninth is renowned as Śrī Śhambhujatī Guru Gorakṣanāth. All these names were given by Ādināth Mahāprabhu.

अग्निना दह्यमानस्तु शत्रुमध्ये गतो रणे ।
विषमे गोरक्ष यैव भयार्तो शरणं गत: ॥६॥

Agninā dahyamānastu
śatrumadhye gato raṇe |
Viṣame gorakṣa yaiva
bhayārto sarṇaṁ gataḥ ||6||

He who is being consumed by fire or has been beseized by enemies in the battlefield or has been caught in a grave crisis, if, overcome by fear, he resorts to Śrī Guru Gorakṣanāth he suffers no harm.

न तेषां जायते किंचिदशुभं रण-संकटे ।
नापदं तस्य पश्यामि शोक दु:ख भयं नहि ॥७॥

Na teṣāṁ jayate kiṁcidaśubhaṁ
raṇa - saṁkate |
Nāpadaṁ tasya paśyāmi śoka
dukha bhayaṁ nahi ||7||

During a battle even when faced with a crisis he seems free from harm, and calamity arouses in him neither grief nor fear.

यैस्तु भक्ता स्मृता नूनं तेषां वृद्धि प्रजायते ।
ये: गोरक्षं स्मरन्ति देवेन रक्षसे तान्न संशय: ॥८॥

Yaistu bhaktā smṛtā
nunaṁ teṣāṁ vṛddhi prajāyate |
Yeh gorakṣaṁ smaranti devena
rakṣase tānna sanśyaḥ ||8||

There is no doubt about it that those who devoutly meditate on Guru Gorakṣanāth, prosper. Those who engage in his sacred remembrance are protected.

मृगस्थली तु गोरक्ष महाजती शेषासन! ।
सर्वेन्द्रिय रक्षायै ॐकारं ज्योति स्वरूपं ॥९॥

Mṛgasthalī tu gorakṣa
mahājati seṣāsana!
sarvendriya rakṣāyai
oṁkāraṁjyoti svarupaṁ||9||

O *Śambhujatī* Guru Gorakṣanāthjī, you are seated on your seat of *Śeṣas* (Great Serpents) at *Mṛgasthalī*[1]. You are the embodiment of *Oṁkārjyoti* (Light of *Oṁkār*). You protect all senses.

निरञ्जनो मृगासन सुधबुध मत्स्येन्द्र प्रिया: ।
मृत्युंजय पद्मासना कुम्भ-हस्ते हरप्रिया: ॥१०॥

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1. *In Nepal.*

Nirañjano mṛgāsana
sudhabudha matsyendra priyāḥ |
mṛtyuṁ jaya padyāsanā
kumbha-haste harapriyāḥ ||*10*||

O Niranjananāth, seated on deerskin, you are beloved of (your *Guru*) Śrī Matsyendranāth as Sudhbudhanāth, and also beloved of Lord *Śiva* who as *Mṛtyunjaya* (Vanquisher of Death) sits on a lotus and carries a *kuṁbha* (pitcher) in his hand. ||10||

ज्योति रूप धारानाथो सर्व जती योगावृढा: ।
ज्ञानी हंस योगरूढ़ा: सर्वाभरण भूषिता: ॥११॥

Jyoti rūpa dhārānātho
sarva jatī yogāvṛdhāḥ |
jñānī haṁ sa yogarūdhāḥ
sarvābharaṇa bhūṣitāḥ ||*11*||

Śrī Nāthjī is *Jyotirūpa* (Embodiment of Light) and an accomplished *jatī*. He is *jñānī* (Knower), *haṁs*, *yogī* and is gracefully embellished with all kinds of ornaments. ||11||

दृश्यन्ते ध्यानरूढ़ा योगीमुद्रा समाकुला: ।
शंखभस्मी शस्त्रशक्ति डमरूश्च नादायुधाश्च ॥१२॥

Dṛśyante dhyānarūdhā
yogī mudra samākulāḥ |
śankhabhasmī śastraśakti
damaruśca nādāyudhaśca ||*12*||

खप्पर चिमटा चैव रुद्राक्ष-माला शैली च।
दण्डायुध त्रिशूलश्च मन्त्रायुधमुत्तमम् ॥१३॥

Khappara cimatā caiva
rudrākṣamālā śailī ca ।
Daṇḍāyudha triśūlaśca
mantrāyudhamuttamam ॥*13*॥

He is seen in a *yogic* posture and is immersed in meditation. He is embellished with *khappar* (skull-bowl), *cimṭā* (tongs), *triśūl* (trident), *śelī* (a string of threads), *śankh* (conch), *bhasmī* (sacred ashes), *damaru* (a small drum held in one hand) and *rudrākṣamālā* (*rudrākṣa* rosary). ॥12॥ ॥13॥

शत्रुणा देहनाशाय भक्तानामभयाय च।
धारयन्त्यायुधानीत्थं योगिना च हिताय च ॥१४॥

Śatruṇa dehanāśāya
bhaktānāmabhayāya ca.
Dhārayantyāyudhānīttham
yoginā ca hitāya ca. ॥*14*॥

He carries weapons in order to destroy the body of the enemy but to assure protection to his devotees and to bring about the wellfare of his *yogīs*.

आदेशोऽस्तु महायोगी महाघोर पराक्रमे।
महाबले महोत्साहे महाभय विनाश्यते ॥१५॥

Ādeśostu mahāyogī
mahāghora parākrame ।

Mahābale mahotsāhe
mahābhaya vināśyate ||*15*||

You are *mahāyogī*, *mahāparākramī* (most valiant), *mahābalī* (most powerfull), *mahautsāh* (most energetic) and destroyer of the greatest fear. Salutations to you!

त्राहि गोरक्ष दुष्प्रेक्ष्ये शत्रुणां भयवर्धिनम्! ।
प्राच्यां रक्षतु मा रवि, आग्नेय्या धूनी देवता ॥१६॥

Trāhi gorakṣa duṣpreksye
satruṇāṁ bhayavardhinam!
Pracyaṁ rakṣatu mā ravi,
āgneyyā dhūni devatā ||*16*||

Protect me Guru Gorakṣa. One cannot even look at you. You increase enemy's fear. May *Ravināth* (the sun-god) protect me in the east and *Dhūnīśakti* in the *āgneya koṇ* (south-east).

दक्षिणेऽवतु मिननाथ, नैऋत्यां खड्दर्शणी ।
प्रतीच्यां कन्थड् रक्षेदवायव्यां हिंगलाजिनी ॥१७॥

Dakṣinevatu minanātha,
nairityāṁ khaḍadarśaṇī |
Praticyāṁ kanthaḍa rakṣe-
-davāyavyāṁ hingalājinī ||*17*||

May *Mīnanāth* protect me in the south and *Khaḍdarśanī* in the *nairṭya koṇ* (south-west). May *Gajbalī Gajkanthaḍnāthjī* protect me in the west and Mātā *Hinglāj Yoginī* in the north-west.

उदीच्यां पातु सत्यनाथ ऐशान्यां कैलाशनाथं।
ऊर्ध्वं सन्तोष मे रक्षेदधस्ताद् मा लक्ष्मीस्तथा ॥१८॥

Udīcyāṁ pātu satyanātha
eśānyāṁ kailāśanāthaṁ ।
Ūdharvaṁ santoṣ me
rakṣedadhastād mālakṣmī stathā ॥*18*॥

May I receive protection from *siddha* Satyanāth in the north and from Kailāśnāth (*Śiva*) in the *iśānya koṇ* (north-east).

In the region above may I receive protection from Nāth *Siddha* Santoṣanāth and may I be protected by you, O Lakṣmī, in the region below.

एवं दश-दिशो रक्षेद् गोरक्षा सिद्धि धारणकः।
क्षेत्रो मे चाग्रतः पातु गोपालः पातु पृष्ठतः ॥१९॥

Evaṁ daś-diśo rakṣed
gorakṣa siddhi dhārṇakaḥ ।
Kṣetro me cāgrataḥ pātu
gopālaḥ pātu priṣṭhataḥ ॥*19*॥

Thus, may I receive protection in all ten directions from Guru Gorakṣanāthjī who possesses all *siddhis* (powers). May Kṣetranāth protect me from the front and Gopālanāth from behind.

विमलो क्षोमपाश्र्वे तु दक्षिणे सिद्ध चौरंगी।
शिखारुद्रउमापती रक्षेद मा मूर्ध्नि व्यवस्थिता ॥२०॥

Vimalo kṣomapāśarve tu
dakṣiṇe siddha caurangī ।

śikhārudraumāpati rakṣedamā
murdhina vyavasthitā ||20||

O *Jatī* Vimalanāth, be my protector on my left side and may I be protected by *siddhayogī* Caurangīnāth (Puraṇamal) on my right side. O Umāpati, may you protect my *śikhā* (tuft of hair on the head), and sitting on my forehead, may you, Umānāth, protect me.

मुधारी ललाटेच भ्रुवौ रक्षेद् निरामयी।
गोरक्षो च भ्रुवोर्मध्ये प्राणनाथश्च नासिके ॥२१॥

Mudhāri lalāteca bhruvau
rakṣed nirāmayī |
Gorakṣo ca bhruvormadhye
praṇānthasca nāsike ||21||

O Rudranāth, who wears *rudrākṣa*, may you protect my forehead, and may my eyebrows be protected by Nirāmayanāth. O Śambhujatī Guru Gorakṣanath, may you protect my *triputi* (space between the eyebrows). May you, O Prāṇanāth, protect my nostrils.

वामे चक्षुः कमलाच रक्षेन्मे दक्षिणे तु विमला ॥२२॥

Vāme cakṣuḥ kamalāca rakṣenme
dakṣine tu vimalā ||22||

O *Yoginī* Mother Kamlādevī, may you protect my left eye, and O Mother Vimlādevī, may you protect my right eye.

त्रिकुटा चक्षुषोर्मध्ये श्रोत्रयोः श्रुताईनाथ।
कपोलो कपिलो रक्षेत्कर्णमूले तु कानीपा ॥२३॥

Trikuṭā cakṣuṣormadhye
śrotrayoḥ śrutāīnātha ।
Kapolo kapilo rakṣet
karṇamūle tu kānīpa ॥23॥

May Tārā Trikutā protect the region between my both eyes and may you, *yogī* Śrutāināth protect my ears. May Kapilanāth protect my cheeks and may Kānipānāth protect the roots of my ears (*karṇamūla*).

नासिकाया हवाई च उत्तरोष्ठे च काकचण्डी ।
अधरेच सारस्वति जिह्वाया च महासरस्वति ॥२४॥

Nāsikāyā havāi ca
uttaroṣthe ca kākacaṇḍī ।
Adhareca sārasvati
jihvāyā ca mahāsarasvati ॥24॥

O Havānāth, may you protect the middle of my nose. O Śrī Kākcaṇḍīnāth, may you protect my upper lip. O Sārasvatanāth, may you protect my nether lip. O *jñāna yoginī* Mother Mahāsarasvatīdevī, may you protect my tongue.

दन्तान् रक्षतु दरीया कण्ठदेशे तु स्कन्दमाता ।
घण्टिका चन्द्रघण्टा च खेचरनाथ च तालुके ॥२५॥

Dantān rakṣatu darīyā
kanṭhadeśe tu skandamātā ।
Ghanṭikā candraghaṇṭā ca
khecaranātha ca tāluke ॥25॥

May *yogī* Dariyānāth, protect my teeth. May *siddha*

Mother Skandamātā protect my throat. May *yoginī* Mother Candraghaṇṭā protect my uvula (*kaṇṭhaghaṇṭī*). May *yogî* Kṣetranāth protect my palate.

कामाक्षी चिबुकं रक्षेद् वाचि मे गुरूशब्दः।
ग्रीवाया गोरक्षनाथः च पृष्ठवबंशे अचल अचम्भे ॥२६॥

Kāmākṣi cibukaṁ rakṣed
vaci me guruśabdaḥ ।
Grivāyā goraksnāthaḥca priṣṭhav
banśe acala acambhe ॥26॥

May Kāmākṣādevī protect my chin. May my *Guruśabda* (*gurumantra*) protect my speech. May Guru Gorakṣanāth protect my neck. May Acal Acambhenāth protect my spine.

नीलनाथ बहिःकण्ठे नलिका निवृतीनाथः।
स्कन्धयोः भैरवो, बाहू मे बिरबंकनाथः॥२७॥

Nīlanātha bahiḥkanthe
nalika nivṛttinātha ।
Skandhayoḥ bhairavo,
bāhu me birbankanāthaḥ ॥27॥

May Nīlanāth protect the outer side of my neck and may Nivṛttināth protect my foodpipe. May Bhairavanāth protect my shoulders and may Bīrbankanāth (*Hanumān*) protect both my arms.

हस्तयोर्दण्डिनी रक्षेद् चक्रनाथ चाङ्गलीषु च।
दक्षिणे मणिबन्ध च नारवामे तु तझु ॥२८॥

Hastayordandini rakṣed
***cakranātha cangaliṣu ca* |**
Dakṣine maṇībandha ca
***nārada vāme tu tajhu* ||*28*||**

May Cakranāth protect my hands and fingers. May Nāradadevanāth protect my right wrist. May *yogī* Vakranāthjī protect my left wrist.

वामे हस्ततली मन्जुच दक्षिणे तु नरमाई ।
नखा भुवनेश्वरी रक्षेत्कुक्षौ गायत्री रक्ष हेमयि ॥२९॥

Vāme hastatalī manjuca
***dakṣine tu naramāi* |**
Nakhā bhuvaneśvari rakṣetkṣau
***gāyatri rakṣa he mayi* ||*29*||**

May Manjunāth protect my left palm and may Narmāināth protect my right palm. May Mother Bhuvaneśvarī protect my nails and may Mother Homio (*dhūni*) protect my belly (womb).

वामे करतले सावित्रीच दक्षिणे तु सिद्धिदात्री ।
ज्वालामुखी नखज्वाला सर्वाङ्ग सर्व संधिषु ॥३०॥

Vāme karatale savitrīca
***dakṣine tu siddhidātrī* |**
Jvālāmukhī nakhajvālā
***sarvānga sarva sandhiṣu* ||*30*||**

May Satī Sāvitrī protect my left palm. May Siddhidātrī protect my right palm. May Jvālāmukhī protect the grace

of my nails. May Sarvānganāth (Gorkṣanāth) protect my joints.

हृदये सतगुरु च उदरे शक्ति रुद्रनाथः।
जठरे धीरनाथश्च वलीका च विरूपाक्षयः ॥३१॥

Hṛdaye sataguru ca
udare śakti rudranāthaḥ ।
Jathare dhiranāthasc valikā
ca virupākśāyaḥ ॥*31*॥

May my *Satguru* protect my heart and may Rudranāth protect my stomach. May Dhīranāth protect my intestine and may Virupākṣanāth protect the *valikas* (fold-lines) on my abdoman.

वामे स्तनौच रक्षेन्मे महाशक्ति तु महाकाली।
दक्षिणे स्तनौच रक्षेन्मे महागौरी तु महासती ॥३२॥

Vāme stanauca rakṣenme
mahāśakti tu mahākālī ।
Dakṣine stanauca rakṣenme
mahāgauri tu mahāsatī ॥32॥

O Mahākālī, may you protect my left breast. O Mahāgaurī, may you protect my right breast.

नाभौ च ज्वाला रक्षेद् गुह्य माँ पद्मिनी तथा।
कट्यां अडबंग रक्षेज्जानुनी भगाई तथा ॥३३॥

Nābhau ca jvālā rakṣed
guhya māṁ padminī tathā ।

Katayāṁ adabang
rakṣejjanunī bhagāī tathā ||*33*||

May Jvālādevī protect my naval. May Mother Padminīdevī protect my secret organs. May Aḍbanganāth protect my waist and may Bhagāināth protect my knees.

शुक्रं सुकदेव मे रक्षेत् मल कोशं दुर्गास्तथा।
नाथ जालंधरो मद्रं, गुदे मयनावलि च ॥३४॥

Śukraṁ sukadeva me rakṣet
mala kośaṁ durgāstathā |
Nātha jālandharo madraṁ,
gude mayanāvali ca ||*34*||

May Sukdevanāth protect my *vīrya* (semen) and may Mother Durgādevī protect my excrement. May Jālandharanāth protect my phallus and may *yoginī* Mainãvatī protect my anus.

वाम अंगे लंकनाथश्च दक्षिणे तु जम्भनाथः।
योनिं रक्षेत् कामाख्या च लोमे तु ब्रह्मचारिणी ॥३५॥

Vāma aṁge laṁkanātha ca
dakṣine tu jambhanāthaḥ |
Yoniṁ rakṣet kāmākhya
ca lome tu brahmacāriṇi ||*35*||

May Lankanāth protect my left thigh and may Jaṁbhanāth protect my right thigh. May Kāmākhyā protect my *yonī* and may Brahmacāriṇī protect my body hairs.

जङ्घे महासिद्ध रक्षेद् गेहल्लारावलनाथः।
गुल्फयो भद्रनाथश्च च पादपृष्ठे तु मद्रश्च ॥३६॥

Janghe mahāsiddha
rakṣed gehallārāvalanāthaḥ |
Gulphayo bhadranāthaśca
pādapṛṣṭhe tu madraśca ||36||

May Mahāsiddha Gehallārāvalnāth protect the calves of my legs. May *yogī* Bhadranāth protect my ankles. May Madranāth protect the back of my feet.

पादाङ्गुलीषु विरनाथ रक्षेत्पादाधस्त भूचरः।
नखान् मानिकनाथश्च केशांश्चौघड़नाथः॥३७॥

Pādāngulişu viranātha
rakṣetpādādhasta bhucaraḥ |
Nakhan mānikanāthaśca
keśāṁścau aughaḍanātha ||37||

May Vīranāth protect my toes and may Bhūcaranāth protect the soles of my feet. May Mānikanāth protect my nails and may *siddhayogī* Aughaḍnāth protect my hair.

अस्थीनि टिण्टीणी रक्षेद् अस्थिमूले तू चर्पटी।
देहरस सनक च रक्षेन्मे सनातनस्तथा ॥३८॥

Asthīni tiṇṭīṇi rakṣeda
asthimūle tū carpaṭi |
Deharasa sanaka ca
rakṣenme sanātanastathā ||38||

May Ṭiṇṭiṇīnāth protect my bones and may Carpaṭīnāth

protect the roots of my bones. May Sanakanāth and Sanātananāth protect my *dehras* (semen).

कर्पूर कोहली रक्षेद् सिद्धस्तु रतननाथ ।
धमनी शृंगेरीनाथश्च रक्षेद् संवेदना च तारा ॥ ३९ ॥

Karpūra kohali rakṣed
***siddhastu ratananātha* |**
Dhamanī sṛṁgerīnātha ca
***rakṣed saṁedanā ca tārā* ||39||**

May *siddha* Ratananāth protect my *karpūr kohli*. May Sṛngerīnāth protect my veins and may *yoginī* Tārā protect my sensations and emotions.

रोम कूपेषु मत्स्येन्द्र त्वचं प्रकाशनाथस्तथा ।
रक्त मज्ञावसामासान्यास्थिमेदासि उदयः ॥ ४० ॥

Roma kūpeṣu matsyendrā
***tvacaṁ prakāśanāthastathā* |**
Rakta majjavasāmāsanyā-
***-sthimedāsi udaya* ||40||**

May Matsyendranāth protect my pores and may Prakāśnāth protect my skin. May Udayanāth protect blood, fat, flesh, bones and marrow in my body.

अन्त्राणि कालरात्रिश्च पित्तञ्च पिप्पलनाथः ।
स्वेदञ्च रक्षेद् भवानी कफे सहजाईस्तथा ॥ ४१ ॥

Antrāṇi kālarātrisca
***pītamca pippalanāthaḥ* |**
Svadenca rakṣed bhavāni
***kaphe sahajāistathā* ||41||**

May Kālarātri protect my bowels and may Pippalanāth protect my bile. May Bhavānī protect my sweat and may Sahajāīnāth protect my phlegm.

निन्द्रां च मनसाई रक्षेद् आलस्यं सूरानन्दनाथः ।
क्षुधां गंगामाता च तृष्णा रक्षेद ब्रह्माई ॥४२॥

Nindrām ca manasāi rakṣed
ālasyam surānandanāthaḥ ।
Kṣudham gangāmātā ca
triṣṇām rakṣeda brahmāi ॥42॥

May Mansāīnāth protect my sleep and may Sūrānanda protect (me in my) lethargy. May Gangā protect my hunger and may Brahmanāth protect my thirst.

क्रोधस्य रक्षेद् दयानाथ घोड़ाचोलीपा तु द्वेषाः ।
लज्जा लधाई रक्षेन्मे ममता एकनाथस्तथा ॥४३॥

Krodhasya rakṣed dayānātha
ghoḍācolipā tu dveṣāh ।
Lajjā ladhāi rakṣenme
mamtā ekanāthastathā ॥43॥

May Dayānāth protect (me in) my (act of) anger and may Ghoḍācolīpānāth protect (me in) my (act of) jealousy. May Ladhāināth protect (me in) my (act of) shame and may Eknāth protect (me in) my (act of) attachment.

चलनं कनकाई च वलनं तु याज्ञवाल्यक्यः ।
आकुंचन प्रसारणे रक्षेन्मे साहिरोबानाथः॥४४॥

Calanam kanakāi ca
valanam tu yājñavālkyaḥ ।

Akumcana prasārane
rakṣenme sāhirobānāthaḥ ||*44*||

May Kanakāināth protect me as I walk and may Yājñavālkyanāth protect me as I turn. May Sāhirobānāth protect my body as it stretches and expands.

प्राच्यां छाया रक्षेद् देवाश्च उदीच्यां तु धुन्धुकारं।
प्रातीच्यां तु कोरण्ट, दक्षिणे च गरीबनाथ ॥४५॥

Prācyaṁ chāyā rakṣed devaca
udicyāṁ tu dhundhukāraṁ .
Prāticyaṁ tu koranṭa,
dakṣine ca garībanātha ||*45*||

May Devanāth protect my shadow in the east and may Dhundukāranāth protect my shadow in the north. May Koranṭanāth protect my shadow in the west and may Garībanāth protect my shadow in the south.

रस रूपे च गन्धे च शब्दे स्पर्शच काया।
अहंकार मनो बुद्धि रक्षेन्मे क्षेत्रनाथजी ॥४६॥

Rasa rupe ca gandhe ca
śabde sparśaca kāyā |
Ahankāra mano buddhi
rakṣenme kṣetranāthaji ||*46*||

May Kāyānāth protect my (sensory perceptions) of taste, sight, smell, speech and touch. May Kṣetranāth protect my ego, mind and intelligence.

यः सिद्ध बुद्धिनाथ च रक्षेत् सर्वतः मम चित्तं।
ज्ञान रक्षे ज्ञानेश्वरञ्च वैराग्य तु गुरुकृपाः ॥४७॥

Yaḥ siddh buddhinātha ca
rakṣet sarvataḥ mam chittaṁI
Jñāna rakṣe jñāneśvaramca
vairāgya tu gurukripaḥ II47II

May *siddha* Buddhināth protect my *citta* (consciousness, mind). May Jñaneśvaranāth protect my knowledge and may my guru gracefully protect my *vairāgya* (state of dispassion, non-attachment).

प्राणापानौ तथा व्यानमुदानं च समानकम्।
यः गोरक्ष च में रक्षेत् प्राण कल्याण शोभनः ॥४८॥

Prānā pānau tathā
vyānamudānaṁ ca samān kam I
Yah gorakṣa ca meṁ rakṣet
prāna kalyāna sobhanaḥ II48II

May Gorakṣanāth protect my life and (five kinds of life breath) *prāṇa, apāna*, *vyāna*, *uḍāna* and *samāna*[1].

रूचचि रक्षेन्मे सिद्धपादं ब्रह्मरन्ध्रश्च मार्कण्डेय।
सत्व रजस्तमश्चैव रक्षेत् आदिनाथः सदा ॥४९॥

Rucaci rakṣenme siddhpādam
brahmarandhrac̀a mārkandeya I

1. The vital airs (*prāṇas*) in the body are said to be five. For details see appendix.

satva rajastamasċaiva
rakṣet ādināthaḥ sadā ||49||

May Siddhapāda protect my tastes. May Mārkanḍeya protect my *brahmarandhra*[1]. May Ādināth protect my *satva*, *rajas* and *tamas guṇas*[2] (Modes or qualities of goodness, passion and ignorance).

अग्निना पातु कूष्माण्डा च जले तु नाग पद्मिनी।
वायुनापातु तुलजाच तेजमध्ये तु कात्यायनी ॥५०॥

Agninā pātu kuṣmāndā ca
jale tu nāga padmini |
Vāyunāpātu tulajāca
tejamadhye tu kātyāyani ||50||

May Mātā Kuṣmāndā protect me (in and from) fire and may Nath Nāgpadmini protect me (in and from) water. May Tulajā protect me in the air and may Kātyāyanī protect my energy.

आकाशे पातु मातंगी पृथ्वी मध्ये तु मनसाच।
अन्नपूर्णी रक्षेद भोजं च भ्रमणे तु शैलपुत्री ॥५१॥

Ākāśe pātu mātangī prithvī
madhye tumanasāca |
Annapurnī rakṣeda bhojaṁ
ca bhramaṇe tu śailaputrī ||51||

1. An aperture in the crown of the head through which the soul escapes on its leaving the body.
2. *Guṇas* are three. See Glossary

May Mātā Mātangī protect me in the sky and may Manasādhāti protect me on the earth. May Annapūrṇī protect my food and may Śailputrī protect my travels.

गोरक्षो ध्यानं च रक्षेत् शून्य स्थिते तू ॐकारः।
दशमेद्वार पराशक्ति योग रक्षेते् परमतत्व ॥५२॥

Gorakṣo dhyānaṁ ca rakṣet
śunya sthite tū oṁkāraḥ ।
Daśmedvāra parāśakti yoga
rakṣete paramtatva ॥52॥

May Gorakṣanāth protect me during meditation. May *Oṁkār* protect me in the state of the void (*śunya sthiti*). May Parāśakti protect me in the tenth circle and may Paramtattva protect me in the *yoga* practices.

इडा पिंगला सुषुम्णाः प्राणमार्गे समाश्रिताः।
सततं प्राण रक्षेन्मे सोम सूर्योऽग्नि देवता ॥५३॥

Iḍa pingala suṣumnaḥ
prānmārge samāśritāḥ ।
Satataṁ prāṇ rakṣenme
soma sūryoagni devata ॥53॥

May the Moon, the Sun and *Agni* (the fire-god) protect my vital breath (*prāṇa*) which ever remains engaged in *yoga* in the path of the *iḍa, piṁgalā, suṣumṇa nāḍīs.*

मूलाधार पद्मकोशे च रक्षे तु कन्थड़नाथं।
महापद्म बिन्दुस्थाने रक्षेद् नीलनाथस्तथा ॥५४॥

Mulādhāra padmkośe ca
rakṣe tu kanthaḍanātha ।

Mahāpadma bindusthāne
rakṣed nīlanāthastathā ||54||

May Gajabalī Gajakanthaḍanāth protect my first *cakra*, *mulādhāra padmakośa* in the rectum. May Nīlanāth protect my second *cakra mahāpadma* between the rectum and the phallus.

लिंगचक्र स्वाधिष्ठाने रक्षेन्मे सत्यनाथ च ।
सुषुम्ण महापद्मच रक्षेन्मे मायाशक्ति च ॥५५॥

Lingacakra svādhisthāne
rakṣenme satyanātha ca |
Suṣumṇa mahāpadm ca
rakṣenme māyā śakti ca ||55||

May Satyanāth protect my third *cakra svādhiṣṭhāna* (located at the base of the male organ). May Māyāśakti protect my fourth *cakra suṣumṇācakra*, in the *suṣumṇā*.

कुण्डलिनी महाशक्ति कटी स्थाने समाश्रिता: ।
गर्भस्थाने गर्भचक्र रक्षेत् तु अग्निदेवस्तथा ॥५६॥

Kuṇḍalinī mahāśakti
katī sthāne samāśritah|
Garbhasthāne garbhaṣakra
rakṣet tu agnidevastathā ||56||

May Agnideva protect my fifth *cakra*, in the womb and my sixth *cakra kuṇḍalinī*, in the region of the waist.

सप्तम् पद्म मणिपूरं च रक्षते् तु सन्तोषनाथ: ।
अष्टम्पद्म लिंगचक्र रक्षेत् रुद्रनाथस्तथा ॥५७॥

Saptama padma maṇipūraṁ
ca rakṣe tu santoṣanāth।
Aṣṭampadma lingachakra
rakṣet rudranāthastathā ॥57॥

May Santoṣanāth protect my seventh *cakra*, *maṇipūracakra*, in the region of the naval. May Rudra protect my eighth *cakra, lingacakra*, in the male organ.

हृदये अनहद चक्रे च रक्षेन्मे सतगुरुदेव।
विशुद्ध रक्षेत् तु हंस प्राणनाथः प्राण–पद्म ॥५८॥

Hṛdaye anahada cakra ca
rakṣenme satagurudeva ।
Viśuddha rakṣet tu hansa
prānanāthaḥprāna padma ॥58॥

May *Satgurudeva* protect my ninth *cakra*, *anahatacakra* in the heart. May Haṁsanāth protect my tenth *cakra*, *viśuddhacakra,* in the throat. May Prāṇanāth protect my eleventh *cakra prāṇacakra*.

चक्र अवल रक्षन्मे त्रिग्रंथी त्रिदेवस्तथा।
चिबुक स्थाने पद्म च चिबुक रक्षेन्मे प्राणनाथः ॥५९॥

Cakra avala rakṣanme
trigranthī tridevastathā ।
Cibuk sthāne padma ca cibuk
rakṣenme pranā nāthaḥ ॥59॥

May all the three *devatās* (Brahmā, Viṣṇu, Maheś) protect my twelfth *cakra*, *avalacakra*, in the region of the

heart. May Prāṇanāth protect my thirteenth *cakra, cibukacakra,* in the chin.

चक्र चतुर्दश रक्षेद् प्राणनाथं च बलवान।
कर्णमूले पद्म रक्षेन्नाद ब्रह्मदेवस्तथा ॥६०॥

Cakra caturdashā rakṣeda prānanāthaṁ ca balavān |
Karṇamūle padma rakṣennāda brahmdevastathā ||60||

May Prāṇanāth protect my fourteenth *cakra, balvānacakra*. May Brahmadevanāth protect my fifteenth *cakra, karṇamūlacakra*, at the base of the ear.

आज्ञाचक्र च भ्रूस्थाने रक्षेद् आदिनाथ सदा।
चक्रत्रिवेणी भ्रूमध्ये च रक्षेन्मे आकाशनाथः॥६१॥

Ājñā cakra ca bhrusthāne rakṣed ādinātha sadā |
Cakra triveṇi bhrūmadhye ca rakṣenme ākāśnāthaḥ ||61||

May Ādināth always protect my *ājñācakra*, at the eyebrows. May Ākāśnāth protect my *triveṇicakra* between the eyebrows.

भालस्थाने पद्मचन्द्र चैव चक्रेऽमृताय।
अमृतपानं पूर्णज्ञानं सदा रक्षेद् चंद्रनाथः ॥६२॥

Bhālasthāne padmacandra caiva cakre amṛtāya|

Amṛtapānaṁpurṇ gyānaṁ
sadā rakṣed candranāthaḥ||*62*||

May Candranāth protect my *candracakra* in the forehead and *amṛtcakra* (in the upper region of the forehead).

ब्रह्मद्वार पद्मचक्र रक्षेन्मे ब्रह्मनाथश्च।
भाले चक्रे अंकुल च रक्षेद् नाग वासुकी ॥६३॥

Brahmadvāra padmacakra
rakṣenme brahmnāthasca|
Bhāle cakre aṁkula ca
rakṣeda nāga vāsukī ||*63*||

May Brahmanāth protect *brahmadvāracakra*, (in the forehead, near the *brahmadvār*). May Nāg Vāsukī protect *aṁkulacakra* (also in the forehead).

मूर्धास्थाने ब्रह्मरन्ध्रश्च तालु चक्रस्तथा।
यः गोरक्ष सर्व रक्षेत्तु ज्ञान रूपेन संस्थिता ॥६४॥

Mūrdhāsthāne brahmarandhra
ca tālu cakrastathā |
Yaḥ gorakṣa sarva rakṣet tu
jñāna rūpena saṁsthitā ||*64*||

May Gorakṣanāth protect my *brahmarandhracakra* in the head. May Gorakṣanāth reside here as *jñāna* (transcendental knowledge) and ever protect me.

चक्रबल महापद्मश्च रक्षेद् अलक्षनाथः ॥६५॥

Cakrabala mahāpadmasca
rakşed alakşanāthaḥ ||65||

May Alakṣanāth, protect my region of *balacakra*.

अकण्ठ पीठे पुण्यागार भ्रमर गुफाया ञ्च स्थिता ।
यः अकलनाथं च सर्वे रक्षेद् शक्तिस्तथा ॥६६॥

Akaṇṭha pīthe punyāgāra
bhramara guphāya ca sthitā |
Yaḥ akalanāthaṁ ca
sarve rakṣed śaktistathā ||66||

May Akalanāth reside in and protect my *puṣyāgāracakra* in the *bhramar guphā* (the *sahasradhāra*[1]).

कोलाहाट परमशून्यं शिखा मण्डले स्थिता ।
अनल शक्ति प्रकाशे च रक्षेन्मे अनन्तनाथः ॥६७॥

Kolāhāt paramaśunyaṁ
śikhā mandale sthitā |
Anala śakti prakāśe ca
rakşenme anantanāthaḥ ||67||

May Anantanāth who has infinite power and is infinitely luminous reside in and protect my *kolāhāta* (*param-śūnyacakra*), located in the *śikhāmaṇdal*.

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1. *See Appendix*

वज्रदण्ड महापद्म निरालंब स्थाने स्थिताः।
तेज पुञ्ज महादीप्ति रक्षेत् महाविशालः॥६८॥

Vajradanda mahāpadm
nirālaṁ ba sthāne sthitāḥ ।
Teja punja mahādīpti
rakṣet mahāviśālaḥ ॥*68*॥

May Mahāviśālanāth who radiates most brilliant aura protect my *mahāpadma vajradaṇḍa cakra*, located in the heart.

निरालंब उच्च स्थाने, चक्र असंख्याः स्थिता।
असंख्य शक्ति दीप्तिश्च सर्व रक्षेद् सतगुरु ॥६९॥

Nirālaṁ ba ucca sthāne,
cakra asaṁkhyāḥ sthitā।
Asaṁkhya śakti dīptiśca
sarva rakśed satguru ॥*69*॥

May *satguru* Asaṁkhyanāth who is most brilliant and most accomplished protect my *asaṁkhyacakra*, located in the heart.

शून्यश्च परम शून्ये एक विंशोऽऽब्रह्माण्डेय।
यः गोरक्षनाथं च सर्वे, रक्षेद् ज्योति रूपस्थानीयः ॥७०॥

Śūnyaśca parama śūnye
eka viṁśobrahmāndeya।
Yaḥ gorakṣnāthaṁ ca sarve,
rakṣed jyoti rūpsthānīyaḥ ॥*70*॥

May *jyotisvarūpa* Gorakṣanāth protect my *samādhi*, the state of *paramśūnya* and twenty-one *brahmānds* (worlds) in my body.

स्थल बिलेशाय रक्षेद् सूक्ष्म सूक्ष्म सनत्कारश्च ।
सनन्दन-कारणेतु महाकारणे प्रभुदेवः ॥७१॥

Sthala bileśāya rakṣed
sūkṣma sūkṣma sanatkāraśca|
Sanandana - kāraṇetu
mahākāraṇe prabhudevaḥ ||*71*||

May Bileśāyanāth protect my *sthūl* (gross) body and may Sanatkumār protect my *sūkṣm* (subtle) body. May Sanandanāth protect the *kāraṇ* (the basic elements of the body) and may Prabhudevanāth protect the *mahākāraṇ* of my being.

पंचकोषा सिद्धासनञ्च त्रिगुणे तु गौरवनाथा ।
अन्तःकरेण गुणातीतः रक्षेन्मे सिद्ध शाबरः ॥७२॥

Panca koṣāḥ siddhāsananñca
triguṇe tu gauravanāthā |
Antaḥkareṇa guṇātītāḥ
rakṣenme siddha śābaraḥ ||72||

May Siddhāsananāth protect the five *koṣas*[1] (sheaths) of the body and may Gauravanāth protect my three *guṇas* (qualities). May Śabaranāth protect my conscience.

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1. The body has five successive *koṣas* (cases), namely *annamayakoṣa, prāṇamayakoṣa, jñānamayakoṣa, vijñānamayakoṣa, ānandamayakoṣa.*

पिण्डेऽस्य सप्तद्वीपे च रक्षेद् बालगुन्दाई च।
पंचकोषो विकाराय, रक्षेन्मे गहीणीनाथः॥७३॥

Pindesya saptadvīpe ca
rakṣed bālagundāi ca ।
Pamca koṣo vikarāya,
rakṣenme gahīnīnātha ॥73॥

May Balgundaināth protect the seven *dvīpas* (regions) of my body. May Gahīṇināth protect my five *koṣas* from corruptions (vile emotions such as lust, anger, greed etc.).

नवखण्डादि पिण्डेऽस्य, रक्षेद्नाथः बालकश्च।
अष्ट शैले कायस्य रक्षेन्मे मेरूनाथस्तथा ॥७४॥

Navakhanḍādi pindesya,
rakṣednāthaḥ bālakaśca ।
Aṣṭa śaile kāyasya
rakṣenme merūnāthastathā ॥74॥

May Bālakanāth protect the nine regions of my body. May Merunāth protect the eight mountains of my body.

सप्तऋषि च पिण्डस्य रक्षेद् सिद्ध प्रौढ़नाथः।
वाणी चर्तुखानी च सर्व रक्षेन्मे गोरक्षं ॥७५॥

Saptarṣi ca piṇḍasya rakṣed
siddha prauḍhanataḥ।
Vāṇi cartukhāni ca sarva
rakṇenme gorakṣaṁ ॥75॥

May Prauḍhanāth protect the *saptarṣis* in my body

and may Gorakṣanāth protect my (four kinds of) speech and protect me from harm coming from all four kinds of creatures (egg-born, sprouted, embryo-born, sweat-born).

पात्र चतुर्थ कायस्य रक्षेन्मे भुसकाईनाथ ।
चतुःक्रूराणां पिण्डस्य सर्वतः रक्षेत् अल्लम ॥७६॥

Pātra caturtha kāyasya
rakṣenme bhusakāināth ।
Catuḥkrūrāṁ ṇapiṇḍasya
sarvataḥ rakṣet allama ॥76॥

May Bhuskāināth protect the four kinds of worthiness. May Allamanāth protect the four kinds of *kūrāṇ* in my body.

सप्त स्वर्ग पाताले च रक्षेन्मे नागनाथस्तथा ।
ग्रहनक्षत्रे तारां च, सदा रक्षेद् नीलनाथः ॥७७॥

Sapta svarga pātāle ca
rakṣenme nāganāthastathā।
Grahanakṣatre tārāṁ ca,
sadā rakṣed nīlanāthaḥ ॥77॥

May Nāganāth protect the seven heavens and seven *pātāls* (in my body). May Nīlakaṇṭhnāth always protect the planets, *nakṣatras* and stars (in my body).

नवनदी च पिण्डस्य सदा रक्षेद मे अलिलं ।
चतुर्वर्णो चतुर्वेदो च रक्षेद् संतनाथस्तथा ॥७८॥

Navanadī ca piṇḍasya sadā
rakṣeda me alilaṁ ।

Caturvarṇo caturvedo ca
rakṣed santanāthastathā ||78||

May Alilanāth protect the *navanadīs* (nine streams) in my body. May Santanāth protect the four *varṇas* and the four *vedas* in my body.

विभिन्न लोके पिण्डस्य रक्षेन्मे पराशक्ति च।
पंचनियमे रक्षेन्मे सर्व सतगुरुस्तथा ॥७९॥

Vibhinna loke piṇḍasya
rakṣenme parāśakti ca |
Paṁcaniyame rakṣenme
sarvaṁ satagurustathā ||79||

May Parāśakti protect the different *lokas* (worlds) in my body. May Satguru protect me in the performance of the *pancaniyamas* (five duties).

प्रात: रक्षेन्मे सूरत कालनाथं च रात्रौ।
जन्म मृत्यु जरा व्याधि च रक्षेन्मे सिद्ध नवनाथं ॥८०॥

Prātaḥ rakṣenme sūrata
kālanāthaṁ ca rātrau|
Janma mṛtyu jarā vyādhi ca
rakṣenme siddha navanāthaṁ||80||

May Sūratanāth protect my mornings. May Kālanath protect my nights. May Navanāth protect me from old-age diseases and death.

जारंमारंस्तंभनं च रक्षेन्माता तु महाकाली।
उच्चाटनं च सम्मोहनं रक्षेद् तु बगलामुखी ॥८१॥

Jāraṁmāraṁstaṁbhanaṁ ca
***rakṣenmātā tu mahākālī* |**
Uccātanaṁ ca sammohanaṁ
***rakṣed tu bagalāmukhī* ||81||**

May Mātā Mahākālī protect me from (the effects of such esoteric acts as) *jāran, māran, staṁbhan*. May Baglāmukhī protect me (from the effects of) *uccāṭan, sammohan.*

आयुः रक्षतु नागार्जुन धर्मं रक्षतु धर्मनाथः ।
यशः कीर्तिं च लक्ष्मी च धन विद्याः च त्रिशक्ति ॥८२॥

Ayuḥ rakṣatu nāgārjuna
***dharmaṁ rakṣatu dharmanāthaḥ*|**
Yaśaḥ kīrtiṁ ca lakṣmī ca
***dhana vidyāḥ ca triśakti* ||82||**

May the years of my life be protectd by Nāgārjunanāth. May my *dharma* (righteousness) be protected by Dharmanāth. May my fame, honour, wealth and knowledge be protected by the *triśakti* (Lakṣmi, Kālī and Sarasvatī).

गोत्रम् षोडशी में रक्षेत्पशून्मे रक्ष मातंगी ।
पुत्रान्मे रक्षेच्चरुद्रनाथो भार्यां रक्षतु भैरवी ॥८३॥

Gotram ṣoḍaśi meṁ
***rakṣetpaśūnme rakṣa mātaṁgi*|**
Putranme rakṣeccarudranātho
***bhāryā rakṣatu bhairavi* ||83||**

May Mātā Ṣoḍaśī protect my *gotra* (caste-group). May

Mātā Mātangī protect my cattle. May Candranāth protect my sons. May Bhairavī protect my wife.

शिष्यं रक्षेन्मे मल्लिकानाथः पन्थं रक्षतु अष्टपीर।
पन्थानं भृर्तृहरि रक्षेन्मार्गं मस्तनाथस्तथा ॥८४॥

Śiṣyam rakṣenme mallikanāthah
pantham rakṣatu aṣtapir.
Panthānam bhratrahari raksenmārga
mastanāth stathā **॥84॥**

May Mallikānāth protect my *śiṣyas* (disciples). May the Aṣṭpīr protect my sect (all the twelve sects of *śrī nāth sampradāya*[1]). May Mastanāth Bhartṛhari protect my travels and may Gorakṣanāth protect my path.

शेष भगवान् महासभा रक्षेद् नाथद्वारे मे जती गोरक्षः।
राजद्वारे महालक्ष्मी गोरक्ष सर्वतः स्थिता ॥८५॥

Śeṣa bhagvān mahāsabhā rakṣed
nāthdvāre me jatī gorakṣa।
Rājadvāre mahālakṣmī
gorakṣa sarvataḥ sthitā **॥85॥**

May Bheṣ Bhagvān protect me in *mahāsabhā* (council of *yogîs*). May Goraksa protect me at the courts of *Nāth Siddhas*.

May Mahālakṣmī protect me at the court of the king and may Guru Gorakṣanāth protect me everywhere.

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1. Barah panth. See Appendix for names and details.

रक्षाहीनं तु यत्स्थानं वर्जितं कवचेन तु।
तत्सर्वं रक्ष मे नाथः सतगुरो पापनाशकः ॥८६॥

Rakṣāhīnaṁ tu yatsthānaṁ varjitaṁ kavacena tu|
Tatsarvaṁ rakṣa me nāthaḥ sataguro pāpanāśakaḥ ||86||

O Gorakṣanāthjī, protect that part of my body which has remained unprotected (unmentioned) in the *kavacam*. May all parts of my body be protected by you. You are the true spiritual master (*satguru*) and destroyer of sins.

पदमेकं न गच्छेत्तु यदीच्छेच्छुमात्मनः।
कवचेनावृतो नित्यं यत्र कुत्रापि गच्छति ॥८७॥

Padaekaṁ na gacchettū yadicchecchubhamātmanaḥ|
Kavacenāvṛto nityaṁ yatra kutrāpi gacchati ||87||

If you desire the welfare of your body do not take even a single step without the protection of the *kavacam*. Everyday cover yourself with the *kavacam* and then go anywhere.

तत्र तत्रार्थलाभश्च लाभाय सार्वकामका।
यं यं चिन्तयते कामं तं तं प्राप्नोति निश्चितम्।।
परमैश्वर्यमतुलं प्राप्स्यते भूतले पुमान् ॥८८॥

Tatra tatrārthalābhasca lābhāya sārvakāmaka|
Yaṁ yaṁ cintayate kāmaṁ taṁ taṁ prāpnoti niścitam |

parmaiśvaryamatulaṁ prāpsyate
bhūtale pumān.||88||

He who is well-covered by this *kavacam* attains success in everything he does. He certainly gains whatever he thinks of gaining and enjoys the enjoys the pleasures of this earth incomparably.

निर्भयो जायते मर्त्यः संग्रामेष्वपराजितः।
त्रैलोक्ये तु भवेत्पूज्यः कवचेनावृतः पुमान् ॥८९॥

Nirbhayo jāyate martyaḥ
sangrāmeṣvaparājitaḥ|
Trailokye tu bhavetpujyaḥ
kavacenavṛtaḥ pumān ||89||

He who is protected by this *kavacam* becomes absolutely fearless and is never defeated in any battle. He is adored in all the three *lokas*.

इदं तु नाथ कवचं देवानामपि दुर्लभम्।
यः पठेत्प्रयतो नित्यं त्रिसंध्यं श्रद्धयान्वितः॥९०॥

Idaṁ tu nātha kavacaṁ
devānāmapi durlabham|
Yaḥ pathetprayato nityaṁ
trisaṁdhyaṁ śraddhayānvitaḥ ||90||

Even gods cannot easily obtain the benefits of this *Śrī Nāth Kavacam*. He who devoutly chants the *kavacam* three times a day in the proper manner, attains the accomplishments of *yogīs*.

योगी कला भवेत्तस्य त्रैलोक्येष्वपराजितः ।
जीवेद् वर्ष शतं साग्रमपमृत्यु विवर्जितः ॥९१॥

Yogī kalā bhavettasya
trailokyeṣ vaparājitah |
Jīved varṣa śataṁ
sāgramapamṛtyu vivarjitaḥ ||91||

Such a one remains exempt from defeat in the three *lokas.* He remains exempt from premature death and lives for a hundred years.

नश्यन्ति व्याधयः सर्वे लता विस्फोटकादयः ।
स्थावरं जङ्गमं चैव कृत्रिमं चापि यद्विषम् ॥९२॥

Naśyanti vyādhayaḥ sarve
latā visphotakādayaḥ|
Sthāvaraṁ jangamaṁ caiva
kṛtrimaṁ cāpi yadviṣam ||92||

He remains exempt from all diseases and remains exempt from the ill-effects of poison of all kinds (poison of plants, insects and serpents, animals and chemicals).

अभिचाराणि सर्वाणि मन्त्र यन्त्राणि भूतले ।
भूचराः खेचराश्चैव जलजाश्चोपदेशिकाः॥९३॥

सहजा कुलजा माला डाकिनी शाकिनी तथा ।
अन्तरिक्षचरा घोरा डाकिन्याश्च महाबलाः॥९४॥
ग्रहभूत पिशाशाश्च यक्ष गन्धर्व राक्षसाः ।
ब्रह्म राक्षस बेतालाः कूष्माण्डा भैरवादयः॥९५॥

नश्यन्ति दर्शनात्तस्य कवचे हृदि संस्थिते।
मानोन्नतिर्भवेद् राज्ञस्तेजोवृद्धिकरं परम्॥९६॥

Abhicārāṇi sarvāṇi
mantra yantrāṇi bhutale।
Bhucarāḥ khecarāscaiva
jalajāscopadeśikāḥ॥*93*॥

Sahajā kulajā mālā
ḍākinī śākinī tathā।
Antarikṣacara ghorā
ḍakinyāśca mahābalāḥ ॥94॥

Grahabhūta piśāśāśca yakṣa
gandharva rākṣasaḥ।
Brahma rākṣasa betālāḥ
kūṣmaṇḍābhairavādayaḥ ॥95॥

Naśyanti darśanāttasya
kavace hṛdi sansthite।
Mānonnatirbhaved rāgyas-
tejovṛddhikaraṁ param ॥96॥

All *tāntrik* spells, incantations and charms, all low deities and spirits on the earth, in the sky or water, *kuladevatas*, *kanṭhamālā*, (female demons like) *dākinīs* and *śākinīs*, all *grahas* (planets), spirits, goblins, *yakṣas*, *gandharvas*, demons, *brahmarākṣas*, *vetālas*, *kūṣmāṇḍās* and *bhairava* (all low spirits capable of causing harm) flee away when they see a man who keeps this *kavacam* in his heart.

यशसा वर्धते सोऽपि कीर्तिमण्डित भूतले।
जपे नाथ कथा सिद्धं कृत्वा तु कवचं पुरा ॥९७॥

Yaśasā vardhate soapi
kīrtimaṇḍita bhūtale ।
Jape nāth kathā siddhaṁ
kṛtvā tu kavacaṁ purā ॥97॥

The wearer of this *kavacam* receives honour from the king and his glory is extensively enhanced in the world.

यामवदत्भूमण्डलं धत्ते सशैल वन काननम्।
तावत्तिष्ठति मेदिन्यां संततिः पुत्र पौत्रिकी ॥९८॥

Yāmavadbhūmaṇḍalaṁ dhatte
saśaila vana kānanam।
Tāvattiṣṭhati medinyāṁ
saṁtatiḥ putra pautrikī ॥98॥

He who devoutly and regularly chants this *kavacam* attains glory and renown in this world and prospers. He who first chants the *kavacam* and follows it with a reading of *Śrī Nāth Siddha Kathā* is blessed with an unbroken and permanent family line as long as the earth has forests, mountains and groves on it.

देहान्ते परमं स्थानं यत्सुरैरपि दुर्लभम्।
प्राप्नोति पुरूषो नित्यं महायोगी गोरक्षं तु ॥९९॥

Dehānte paraṁ sthānaṁ
yatsurairapi durlabham।

Prāpnoti puruṣo nityaṁ
***mahāyogī gorakṣaṁ tu* ||*99*||**

लभते परम रूपं शिवे गोरक्षेन सहमोदते ।।ॐ।। ।।१००।।

इति नाथ विलास विरचिता
श्री नाथ सिद्ध कवचम्" सम्पूर्णम्।।

Labhateparamarūpaṁ śive
***gorakṣena sahamodate.Oṁ*||*100*||**

On his death, such a one attains the Supreme Seat in heaven by the grace of *mahāyogī* Guru Gorakṣanāth, which is rare even for the gods. He gains the divine form of Rudra and enjoys Supreme Bliss with Śiva Gorakṣa. ||99|| ||100||

iti nāth vilās viracita
śrī nāth siddha kavacam sampūrṇam.

Thus the completion of Śrī Nāth Siddha Kavacam composed by Vilāsnāth

ŚRĪ GORAKṢA SŪKTAM

नमो गोरक्ष देवाय शिव रूपाय ते नमः।
नमः मत्स्येन्द्रशिष्याय, गोरक्ष सततं नमः॥१॥

Namo gorakṣa devāya
śiva rūpāya te namaḥ|
Namaḥ matsyendraśiṣyāya,
gorakṣa satataṁ namaḥ ||1||

I bow down to Gorakṣanāth. I bow down to *Śiva* incarnate. I bow down to the disciple of Matsyendranāth. I constantly bow down to Gorakṣanāth.

भालचन्द्र धराय लोकहिताय ते नमः।
योगमार्ग प्रचाराय गोरक्ष सततं नमः॥२॥

Bhālacandra dharāya
lokahitāya te namaḥ|
Yogamārga pracārāya
gorakṣa satataṁ namaḥ ||2||

I bow down to him who wears the moon on his forehead; I bow down to him who is the benefactor of all the *lokas.* I bow down to the propagator of *yogamārga*; I constantly bow down to Gorakṣanāth.

गले रुद्राक्ष धराय शिव रूप ते नमः।
भक्त प्रियाय देवाय, गोरक्ष सततं नमः॥३॥

Gale rudrākṣa dharāya
śiva rūpa te namaḥ।
Bhakta priyāya devāya,
gorakṣa satataṁ namaḥ ॥3॥

I bow down to the incarnation of *Śiva* who wears a necklace of *rudrākṣa* round his neck; I constantly bow down to Gorakṣanāth who is the adored one of the devotees.

नमो ज्योतिष रूपाय शक्ति रूपाय ते नमः।
अनेक रूप रूपाय, गोरक्ष सतत् नमः॥४॥

Namo jyotiṣa rūpāya
śakti rūpāya te namaḥ।
Aneka rūpa rūpāya,
gorakṣa satataṁ namaḥ ॥4॥

I bow down to the embodiment of light; I bow down to the embodiment of Śakti; I constantly bow down to Gorakṣanāth who has many forms.

हरिद्वारोत्तरे भागे गोरक्ष भगवान् जतिः।
अनेक जन्म कृतं पापं स्मरणेन विनश्यन्ति॥५॥

Haridvārottare bhāge
gorakṣa bhagvān jatiḥ।
Aneka janma kṛtaṁ pāpaṁ
smaraṇena vinaśyanti ॥5॥

He resides as *Bhagvān Jatī* Gorakṣanāth in the northern part of Haridwar. The sacred remembrance of his destroys (the ill-effects) of sins accumulated

in many lives.

नमो ज्योतिः स्वरूपाय, शिवस्य ध्यान तत्परः ।
गोरक्ष जति देवाय, आदेश इति कीर्तितः॥६॥

Namo jyotiḥ svarūpāya,
śivasya dhyān tatparaḥ ।
Gorakṣa jati devāya,
ādeśa iti kīrtitaḥ ||6||

I bow down to the embodiment of Light ever engaged in the meditation of *Śiva*. I bow down to *jatī* Gorakṣa.

महासिद्धो महायोगी, महाधीरो महायति ।
महाज्ञानी च देवाय आदेश इति कीर्तितः॥७॥

Mahāsiddho mahāyogī,
mahādhīro mahāyati।
Mahājñānī ca devāya
ādeśa iti kīrtitaḥ ||7||

I bow down to *mahāsiddha*, *mahāyogī*, *mahādhīra* and *mahāyatī* Goraksanāth who is also *mahājñāni* (possessing supreme knowledge).

ज्ञान योगीन्द्र देवाय, योगेश्वराय नमो नमः ।
नमः सिद्धस्य हिताय, आदेश इति कीर्तितः॥८॥

Jñāna yogīndra devāya,
yogeśvarāya namo namaḥ।
Namaḥ siddhasya hitāya,
ādeśa iti kīrtitaḥ ||8||

I bow down to the one who is supreme among *jñānayogīs* and is *yogeśvar* and who is the benefactor of *siddhayogīs*.

यज्ञनाथो यज्ञ रूपः गोरक्ष भगवान् जतिः।
सदाचारी जटाधारी आदेश इति कीर्तितः॥९॥

Yagyanātho yagya rūpaḥ
gorakṣa bhagvān jatiḥ।
Sadācārī jatādhārī
ādeśa iti kīrtitaḥ ॥*9*॥

I bow down to *jatī* Gorakṣanāth who is the Lord of the *yajñas* and is himself *yajñapuruṣ* (the worshipped deity of the fire-sacrifice); who is ever-righteous and wears matted hair.

ब्रह्मचारी ज्ञान धारी गोरक्ष परमात्मने।
नमो आदेश गोरक्षाय पुनः आदेश कीर्तितः॥१०॥

Brahmcārī jñāna dhārī
gorakṣa paramātmane।
Namo ādeśa gorakṣāya
punaḥ ādeśa kīrtitaḥ ॥***10***॥

I bow down to Gorakṣanāth who is ever-celebate and possesses supreme knowledge and is absorbed in *paramātmā* (Supreme Soul). I bow down to him again and again.

यः गोरक्षः सर्वभूतेषु शिवमायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय नमो नमः॥११॥

Yaḥ gorakṣaḥ sarvabhūteṣu
śivamāyeti śabditaḥ |
Namo ādeśāya ! Namo ādeśāya!
Namo ādeśāya ! Namo Namaḥ ||*11*||

I bow down again and again to Gorakṣanāth who is known as *Śivamāyā* among all human beings.

यः गोरक्षः सर्वभूतेषु विष्णुमायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥१२॥

Yaḥ gorakṣaḥ sarvabhūteṣu
viṣṇumāyeti śabditaḥ|
Namo ādeśāya ! Namo ādeśāya!
Namo ādeśāya ! Namo Namaḥ ||*12*||

I bow down again and again to Gorakṣanāth who is known as *Viṣṇumāyā* among all human beings.

यः गोरक्षः सर्वभूतेषु ब्रह्ममायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥१३॥

Yaḥ gorakṣaḥ sarvabhūteṣu
brahmamāyeti śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*13*||

I bow down again and again to Gorakṣanāth who is known as *Brahmamāyā* among all human beings.

यः गोरक्षः सर्वभूतेषु रुद्ररूपेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥१४॥

Yaḥ gorakṣaḥ sarvabhūteṣu
rudrarūpeti śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||14||

I bow down again and again to Gorakṣanāth who is known as *Rudrarūpa* (in the terrible form) among all human beings.

यः गोरक्षः सवभूतेषु शक्ति रूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥१५॥

Yaḥ gorakṣaḥ sarvabhūteṣu
śakti rūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||15||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Śakti*.

यः गोरक्षः सर्वभूतेषु सत्यरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥१६॥

Yaḥ gorakṣaḥ sarvabhūteṣu
satyarūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||16||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Satya* (Truth).

यः गोरक्षः सर्वभूतेषु गुरु रूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥१७॥

Yaḥ gorakṣaḥ sarvabhūteṣu
guru rūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*17*||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Guru*.

यः गोरक्षः सर्वभूतेषु पितरौ रूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥१८॥

Yaḥ gorakṣaḥ sarvabhūteṣu
pitarau rūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*18*||

I bow down again and again to Gorakṣanāth who resides in all human beings as mother and father.

यः गोरक्षः सर्वभूतेषु सखा रूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥१९॥

Yaḥ gorakṣaḥ sarvabhūteṣu
sakhā rūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*19*||

I bow down again and again to Gorakṣanāth who resides in all human beings as friend.

यः गोरक्षः सर्वभूतेषु वंश रूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥२०॥

Yaḥ gorakṣaḥ sarvabhūteṣu
vaṁśa rūpeṇa saṁsthitaḥ.
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||20||

I bow down again and again to Gorakṣanāth who resides in all human beings as family.

यः गोरक्षः सर्वभूतेषु आत्मरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥२१॥

Yaḥ gorakṣaḥ sarvabhūteṣu
ātmārūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||21||

I bow down again and again to Gorakṣanāth who resides in all human beings as the soul.

यः गोरक्षः सर्वभूतेषु चेतनेत्यभिधीयते।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥२२॥

Yaḥ gorakṣaḥ sarvabhū-
-teṣu cetanetyabhidhīyate|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||22||

I bow down again and again to Gorakṣanāth who resides in all human beings as the *cetanā* (consciousness).

यः गोरक्षः सर्वभूतेषु मनरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥२३॥

Yaḥ gorakṣaḥ sarvabhūteṣu
manarūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||23||

I bow down again and again to Gorakṣanāth who resides in all human beings as the mind.

यः गोरक्षः सर्वभूतेषु शुद्धिरूपेण संस्थितः।
नमोआदेशाय। नमोआदेशाय। नमोआदेशाय। नमोनमः॥२४॥

Yaḥ gorakṣaḥ sarvabhūteṣu
śuddhirūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||24||

I bow down again and again to Gorakṣanāth who resides in all human beings as reason.

यः गोरक्षः सर्वभूतेषु वाणीरूपेण संस्थितः।
नमोआदेशाय। नमोआदेशाय। नमोआदेशाय। नमोनमः॥२५॥

Yaḥ gorakṣaḥ sarvabhūteṣu
vāṇīrūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||25||

I bow down again and again to Gorakṣanāth who resides in all human beings as speech.

यः गोरक्षः सर्वभूतेषु योगरूपेण संस्थितः।
नमोआदेशाय। नमोआदेशाय। नमोआदेशाय। नमोनमः॥२६॥

Yaḥ gorakṣaḥ sarvabhūteṣu
yogarūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||26||

I bow down again and again to Gorakṣanāth who resides in all human beings as *yoga*.

यः गोरक्षः सर्वभूतेषु चित्तरूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥२७॥

Yaḥ gorakṣaḥ sarvabhūteṣu
cittarūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||27||

I bow down again and again to Gorakṣanāth who resides in all human beings as consciousness.

यः गोरक्षः सर्वभूतेषु निरोधरूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥२८॥

Yaḥ gorakṣaḥ sarvabhūteṣu
nirodharūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||28||

I bow down again and again to Gorakṣanāth who resides in all human beings as the Void.

यः गोरक्षः सर्वभूतेषु सदाजपारूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥२९॥

Yaḥ gorakṣaḥ sarvabhūteṣu
sadājapārūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*29*||

I bow down again and again to Gorakṣanāth who resides in all human beings as *japa* (chant, worship).

यः गोरक्षः सर्वभूतेषु नाद (अनहद) रूपेण संस्थितः।
नमोआदेशाय। नमोआदेशाय। नमोआदेशाय। नमोनमः॥३०॥

Yaḥ gorakṣaḥ sarvabhūteṣu nāda
(anahada)rūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*30*||

I bow down again and again to Gorakṣanāth who resides in all human beings as *anahad nāda* (the heavenly sound).

यः गोरक्षः सर्वभूतेषु ध्यानरूपेण संस्थितः।
नमोआदेशाय। नमोआदेशाय। नमोआदेशाय। नमोनमः॥३१॥

Yaḥ gorakṣaḥ sarvabhūteṣu
dhyānarūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*31*||

I bow down again and again to Gorakṣanāth who resides in all human beings as *dhyāna* (concentrated attention).

यः गोरक्षः सर्वभूतेषु ज्ञानरूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥३२॥

Yaḥ gorakṣaḥ sarvabhūteṣu
jñānarūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||32||

I bow down again and again to Gorakṣanāth who resides in all human beings as *jñāna* (transcendental knowledge).

यः गोरक्षः सर्वभूतेषु त्याग-वैराग्यरूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥३३॥

Yaḥ gorakṣaḥ sarvabhūteṣu tyāga
vairāgya rūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||33||

I bow down again and again to Gorakṣanāth who resides in all human beings as renunciation and dispassion.

यः गोरक्षः सर्वभूतेषु तपस्यारूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥३४॥

Yaḥ gorakṣaḥ sarvabhūteṣu
tapasyārūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||34||

I bow down again and again to Gorakṣanāth who resides in all human beings as *tapasyā* (penance).

यः गोरक्षः सर्वभूतेषु यज्ञरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥३५॥

Yaḥ gorakṣaḥ sarvabhūteṣu
yajñarūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||35||

I bow down again and again to Gorakṣanāth who resides in all human beings as *yajña* (fire-sacrifice).

यः गोरक्षः सर्वभूतेषु प्रकाशात्मेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥३६॥

Yaḥ gorakṣaḥ sarvabhūteṣu
prakāśātmeti saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||36||

I bow down again and again to Gorakṣanāth who is known as *Prakāśātmeti* (self-luminous) among all human beings.

यः गोरक्षः सर्वभूतेषु पर ब्रह्मायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥३७॥

Yaḥ gorakṣaḥ sarvabhūteṣu
para brahmāyeti saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||37||

I bow down again and again to Gorakṣanāth who is known as *Brahmāyeti* among all human beings.

यः गोरक्षः सर्वभूतेषु मृत्युंजयेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥३८॥

Yaḥ gorakṣaḥ sarvabhūteṣu
mṛtyunjaya iti saṁsthitaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥*38*॥

I bow down again and again to Gorakṣanāth who is known as *Mṛtunjaya* (Victor of death) among all human beings.

यः गोरक्षः सर्वभूतेषु परमतत्वरूपेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥३९॥

Yaḥ gorakṣaḥ sarvabhūteṣu
paramtattvarūpeti saṁsthitaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥*39*॥

I bow down again and again to Gorakṣanāth who is known as *Paramtattvarūpa* (the Supreme Essence) among all human beings.

यः गोरक्षः सर्वभूतेषु मोक्ष मुक्तिश्च शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥४०॥

Yaḥ gorakṣaḥ sarvabhūteṣu
mokṣa muktiśca saṁsthitaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥*40*॥

I bow down again and again to Gorakṣanāth who is known as *Mokṣa and Mukti* (the Deliverance)among all human beings.

यः गोरक्षः सर्वभूतेषु ऋद्धि-सिद्धिरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥४१॥

Yaḥ gorakṣaḥ sarvabhūteṣu
(ṛddhi) siddhi-rūpeṇa saṁsthitaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya!Namo Namaḥ ||41||

I bow down again and again to Gorakṣanāth who is known as *Rddhi Siddhi* (prosperity and accomplishment) among all human beings.

यः गोरक्षः सर्वभूतेषु (तंत्र) मंत्ररूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥४२॥

Yaḥgorakṣaḥsarvabhūteṣu (tantra)
mantra-rūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||42||

I bow down again and again to Gorakṣanāth who is known as *Tantra-mantrarūpa* (esoteric and mystical) among all human beings.

यः गोरक्षः सर्वभूतेषु शक्तिरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥४३॥

Yaḥ gorakṣaḥ sarvabhūteṣu
śakti-rūpeṇa saṁsthitaḥ |

Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||43||

I bow down again and again to Gorakṣanāth who is known as *Śaktirūpa* (embodiment of power) among all human beings.

यः गोरक्षः सर्वभूतेषु भक्तिरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥४४॥

Yaḥ gorakṣaḥ sarvabhūteṣu
bhakti-rūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||44||

I bow down again and again to Gorakṣanāth who is known as *Bhaktirūpa* (embodiment of devotion) among all human beings.

यः गोरक्षः सर्वभूतेषु मायारूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥४५॥

Yaḥ gorakṣaḥ sarvabhūteṣu
māyā-rūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||45||

I bow down again and again to Gorakṣanāth who is known as *Māyārūpa* (embodiment of Illusion) among all human beings.

यः गोरक्षः सर्वभूतेषु तुष्टिरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥४६॥

Yaḥ gorakṣaḥ sarvabhūteṣu
tuṣṭirūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||46||

I bow down again and again to Gorakṣanāth who is known as *Tuṣṭirūpa* (embodiment of contentment) among all human beings.

यः गोरक्षः सर्वभूतेषु पुष्टिरूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥४७॥

Yaḥ gorakṣaḥ sarvabhūteṣu
puṣṭirūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||47||

I bow down again and again to Gorakṣanāth who is known as *Puṣṭirūpa* (embodiment of nourishment, virility) among all human beings.

यः गोरक्षः सर्वभूतेषु क्षान्तिरूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥४८॥

Yaḥ gorakṣaḥ sarvabhūteṣu
kṣānti-rūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||48||

I bow down again and again to Gorakṣanāth who is known as *Kāntirūpa* (embodiment of splendour) among all human beings.

यः गोरक्षः सर्वभूतेषु शान्तिरूपेण संस्थितः ।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय नमो नमः॥४९॥

Yaḥ gorakṣaḥ sarvabhūteṣu
śānti rūpeṇa saṁsthitaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥*49*॥

I bow down again and again to Gorakṣanāth who is known as *Śāntirūpa* (embodiment of peace) among all human beings.

यः गोरक्षः सर्वभूतेषु श्रद्धारूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥५०॥

Yaḥ gorakṣaḥ sarvabhūteṣu
śraddhārūpeṇa saṁsthitaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥*50*॥

I bow down again and again to Gorakṣanāth who is known as *Śraddhārūpa* (embodiment of faith) among all human beings.

यः गोरक्षः सर्वभूतेषु परमायारूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥५१॥

Yaḥ gorakṣaḥ sarvabhūteṣu
paramāyārūpeṇa saṁsthitaḥ ।
Namo ādeśāya!Namo ādeśāya!
Namo ādeśāya!Namo Namaḥ ॥*51*॥

I bow down again and again to Gorakṣanāth who resides in all human beings as *Paramāyārūpa* (Entity beyond *māyā*).

यः गोरक्षः सर्वभूतेषु दयारूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥५२॥

Yaḥ gorakṣaḥ sarvabhūteṣu
dayārūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||52||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Dayārūpa* (embodiment of compassion).

यः गोरक्षः सर्वभूतेषु कायारूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥५३॥

Yaḥ gorakṣaḥ sarvabhūteṣu
kāyārūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||53||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Kāyārūpa* (the body).

यः गोरक्षः सर्वभूतेषु प्रेमात्मारूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥५४॥

Yaḥ gorakṣaḥ sarvabhūteṣu
premātmā rūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||54||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Premātmārūpa* (embodiment of love).

यः गोरक्षः सर्वभूतेषु जीवात्मारूपेण संस्थितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥५५॥

Yaḥ gorakṣaḥ sarvabhūteṣu
jīvātmārūpeṇa saṁsthitaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥55॥

I bow down again and again to Gorakṣanāth who resides in all human beings as *Jīvātmārūpa* (the soul).

यः गोरक्षः सर्वभूतेषु सन्तोषानन्द शब्दितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥५६॥

Yaḥ gorakṣaḥ sarvabhūteṣu
santoṣānanda śabditaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥56॥

I bow down again and again to Gorakṣanāth who is known as *Santoṣānanda* (the bliss of contentment) among all human beings.

यः गोरक्षः सर्वभूतेषु कल्पपादप शब्दितः ।
नमो आदेशाय । नमो आदेशाय । नमो आदेशाय । नमो नमः ॥५७॥

Yaḥ gorakṣaḥ sarvabhūteṣu
kalpapādapa śabditaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥57॥

I bow down again and again to Gorakṣanāth who is known as *Kalpapādap* (wish-granting 'tree') among all human beings.

यः गोरक्षः सर्वभूतेषु धर्मरूपेण शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥५८॥

Yaḥ gorakṣaḥ sarvabhūteṣu
dharmarūpeṇa śabditaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||58||

I bow down again and again to Gorakṣanāth who is known as *Dharmarūpa* (embodiment of righteousness) among all human beings.

यः गोरक्षः सर्वभूतेषु क्षेत्रपालेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥५९॥

Yaḥ gorakṣaḥ sarvabhūteṣu
kṣetrapāleti śabditaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||59||

I bow down again and again to Gorakṣanāth who is known as *Kṣetrapāl* (Lord of the region) among all human beings.

यः गोरक्षः सर्वभूतेषु कर्मरूपेण शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६०॥

Yaḥ gorakṣaḥ sarvabhūteṣu
karma-rūpeṇa śabditaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||60||

I bow down again and again to Gorakṣanāth who is

known as *Karmarūpa* (embodiment of action) among all human beings.

यः गोरक्ष सर्वभूतेषु गुणारूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६१॥

Yaḥ gorakṣaḥ sarvabhūteṣu
guṇarūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*61*||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Guṇarūpa* (embodiment of qualities).

यः गोरक्ष सर्वभूतेषु जयरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६२॥

Yaḥ gorakṣaḥ sarvabhūteṣu
jayarūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*62*||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Jayarūpa* (as victory).

यः गोरक्ष सर्वभूतेषु (सुख-दुःखादि) भोगरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६३॥

Yaḥ gorakṣaḥ sarvabhūteṣu (sukha-
-dukhādi) bhogarūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*63*||

I bow down again and again to Gorakṣanāth who resides in all human beings as the suffering of miseries and enjoyment of joys.

यः गोरक्ष सर्वभूतेषु दंडरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६४॥

Yaḥ gorakṣaḥ sarvabhūteṣu
daṇḍa rūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||64||

I bow down again and again to Gorakṣanāth who resides in all human beings as *Daṇḍarūpa* (the Dispenser of punishment).

यः गोरक्ष सर्वभूतेषु (शुभ)लाभादीरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६५॥

Yaḥ gorakṣaḥ sarvabhūteṣu
lābhādirūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||65||

I bow down again and again to Gorakṣanāth who resides in all human beings as auspiciousness and gain.

यः गोरक्षः सर्वभूतेषु (महा) सत्त्वरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६६॥

Yaḥ gorakṣaḥ sarvabhūteṣu (mahā)
sattvarūpeṇa saṁsthitaḥ |

Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||66||

I bow down again and again to Gorakṣanāth who resides in all human beings as goodness and purity.

यः गोरक्षः सर्वभूतेषु दमनरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६७॥

Yaḥ gorakṣaḥ sarvabhūteṣu
damanarūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||67||

I bow down again and again to Gorakṣanāth who resides in all human beings as the Controller of breath.

यः गोरक्षः सर्वभूतेषु कर्तारूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६८॥

Yaḥ gorakṣaḥ sarvabhūteṣu
kartārūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||68||

I bow down again and again to Gorakṣanāth who resides in all human beings as the Creator.

यः गोरक्षः सर्वभूतेषु धर्तारूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥६९॥

Yaḥ gorakṣaḥ sarvabhūteṣu
dhartārūpeṇa saṁsthitaḥ |

Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||69||

I bow down again and again to Gorakṣanāth who resides in all human beings as the Sustainer (of the universe).

यः गोरक्षः सर्वभूतेषु प्रलयरूपेण संस्थितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७०॥

Yaḥ gorakṣaḥ sarvabhūteṣu
pralayarūpeṇa saṁsthitaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||70||

I bow down again and again to Gorakṣanāth who resides in all human beings as the Destroyer (of the universe).

यः गोरक्षः सर्वभूतेषु भुवनेश्वर मायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७१॥

Yaḥ gorakṣaḥ sarvabhūteṣu
bhuvaneśvara māyetī śabditaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||71||

I bow down again and again to Gorakṣanāth who is known as *Bhuvaneśvara* (Lord of the world) among all human beings.

यः गोरक्षः सर्वभूतेषु भूतनाथ मायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७२॥

Yaḥ gorakṣaḥ sarvabhūteṣu
bhūtanātha māyetī śabditaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥72॥

I bow down again and again to Gorakṣanāth who is known as *Bhūtanātha* (Lord of all beings) among all human beings.

यः गोरक्षः सर्वभूतेषु गौपालक मायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७३॥

Yaḥ gorakṣaḥ sarvabhūteṣu
gaupālaka māyetī śabditaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥73॥

I bow down again and again to Gorakṣanāth who is known as *Gaupālaka* (Keeper of cows, Protector of speech) among all human beings.

यः गोरक्षः सर्वभूतेषु सिद्धनाथ मायेती शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७४॥

Yaḥ gorakṣaḥ sarvabhūteṣu
siddhanātha māyetī śabditaḥ ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥74॥

I bow down again and again to Gorakṣanāth who is known as *Siddhanātha* (Lord of the Perfect Ones) among all human beings.

यः गोरक्षः सर्वभूतेषु महायती रूपेण शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७५॥

Yaḥ gorakṣaḥ sarvabhūteṣu
mahāyatī rūpeṇa śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||75||

I bow down again and again to Gorakṣanāth who is known as *Mahāyatī* (great ascetic) among all human beings.

यः गोरक्षः सर्वभूतेषु विद्यानन्देति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७६॥

Yaḥ gorakṣaḥ sarvabhūteṣu
vidyānandeti śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||76||

I bow down again and again to Gorakṣanāth who is known as *Vidyānanda* among all human beings.

यः गोरक्षः सर्वभूतेषु ज्ञानानन्देति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७७॥

Yaḥ gorakṣaḥ sarvabhūteṣu
jñānāndeti śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||77||

I bow down again and again to Gorakṣanāth who is known as *Jñānānanda* among all human beings.

यः गोरक्षः सर्वभूतेषु ध्यानानन्देति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७८॥

Yaḥ gorakṣaḥ sarvabhūteṣu
dhyānānandeti śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||78||

I bow down again and again to Gorakṣanāth who is known as *Dhyānānanda* among all human beings.

यः गोरक्षः सर्वभूतेषु आत्मानन्देति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥७९॥

Yaḥ gorakṣaḥ sarvabhūteṣu
ātmānandeti śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||79||

I bow down again and again to Gorakṣanāth who is known as *Ātmānanda* among all human beings.

यः गोरक्षः सर्वभूतेषु चित्तानन्देति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥८०॥

Yaḥ gorakṣaḥ sarvabhūteṣu
cittānandeti śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||80||

I bow down again and again to Gorakṣanāth who is known as *Cittānanda* among all human beings.

यः गोरक्षः सर्वभूतेषु वेदान्त-पारग शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमोनमः॥८१॥

Yaḥ gorakṣaḥ sarvabhūteṣu
vedānta-pāraga śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*81*||

I bow down again and again to Gorakṣanāth who is known as *Vedāntapārag* (one who is beyond *vedanta*) among all human beings.

यः गोरक्षः सर्वभूतेषु वेदवन्द्योयोइति (मायेति) शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमोनमः॥८२॥

Yaḥ gorakṣaḥ sarvabhūteṣu
vedavandyo uti(māyeti) śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*82*||

I bow down again and again to Gorakṣanāth who is known as *Vedavandyo* (adored in the *vedas*) among all human beings.

यः गोरक्षः सर्वभूतेषु हिरण्यरेता (मायेति) शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमोनमः॥८३॥

Yaḥ gorakṣaḥ sarvabhūteṣu
hiranyaretā(māyeti) śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||*83*||

I bow down again and again to Gorakṣanāth who is

known as *Hiraṇyareta* (he who has sublimated his power) among all human beings.

यः गोरक्षः सर्वभूतेषु हयग्रीवी (मायेति) शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥८४॥

Yaḥ gorakṣaḥ sarvabhūteṣu
hayagrīvī (māyeti) śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||84||

I bow down again and again to Gorakṣanāth who is known as *Hayagrīvī* (incarnation of *Hayagrīva*)among all human beings.

यः गोरक्षः सर्वभूतेषु हिरण्यमयः शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥८५॥

Yaḥ gorakṣaḥ sarvabhūteṣu
hiraṇyamayaḥ śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||85||

I bow down again and again to Gorakṣanāth who is known as *Hiranyamaya* among all human beings.

यः गोरक्षः सर्वभूतेषु गुणसम्पन्न शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥८६॥

Yaḥ gorakṣaḥ sarvabhūteṣu
guṇasampanna śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||86||

I bow down again and again to Gorakṣanāth who is known as *Guṇasaṁpanna* (possessor of all qualities) among all human beings.

**यः गोरक्षः सर्वभूतेषु गुणानन्दितमानसः शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥८७॥**

***Yaḥ gorakṣaḥ sarvabhūteṣu
guṇānanditamānasaḥ śabditaḥ|
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||87||***

I bow down again and again to Gorakṣanāth who is known as *Guṇānanditamānasaḥ* (one who delights the mind through his qualities) among all human beings.

**यः गोरक्षः सर्वभूतेषु तन्त्र मन्त्र फलप्रदाः शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥८८॥**

***Yaḥ gorakṣaḥ sarvabhūteṣu tantra
mantra phalapradāḥ śabditaḥ |
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ||88||***

I bow down again and again to Gorakṣanāth who is known as *Tantra-mantra phalapradāyaka* (one who rewards *tāntrik-māntrik sādhanā* with success) among all human beings.

**यः गोरक्षः सर्वभूतेषु सर्वात्मक मायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमो नमः॥८९॥**

Yaḥ gorakṣaḥ sarvabhūteṣu
sarvātmaka māyeti śabditaḥ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥***89***॥

I bow down again and again to Gorakṣanāth who is known as *Sarvātmaka* (all-pervading) among all human beings.

यः गोरक्षः सर्वभूतेषु शमी मायेति शब्दितः।
नमो आदेशाय। नमो आदेशाय। नमो आदेशाय। नमोनमः॥९०॥

Yaḥ gorakṣaḥ sarvabhūteṣu
śamī māyeti śabditaḥ।
Namo ādeśāya ! Namo ādeśāya !
Namo ādeśāya ! Namo Namaḥ ॥***90***॥

I bow down again and again to Gorakṣanāth who is known as *Śamī* (one who suppresses the senses) among all human beings.

नमो योगी महायोगी शिवाय सततं नमः।
नमः प्रकृतयः भद्राय नियताः प्रगणता स्मृतम॥९१॥

Namo yogī mahāyogī
śivāya satataṁ namaḥ।
Namaḥ prākṛtaya bhadrāya
niyatāḥ pragaṇatā smatam ॥***91***॥

I bow down to *mahāyogī*. I bow down again and again to *Śiva* and duly pay respects to *Prakṛti* (the original source of the world) and *Bhadra* (bestower of welfare).

रुद्राय नमो नित्याय नमो गार्ग्याय धात्रणे ।
ज्योतिषे चेन्दुरूपाय सुखाय सततं नमः ॥९२॥

Rudrāya namo nityāya
namo gārgyāya dhātraṇe |
Jyotiṣe cendurupāya
sukhāya satataṁ namaḥ ||92||

I bow down to Rudra. I bow down to *Gārgyāya* and *Dhātra.* I bow down to the embodiment of moonlight and I constantly bow down to the embodiment of joys.

कल्याणकारीरूपाय सिद्ध योगीं नमो नमः ।
नैऋत्य भूभृता देवा सर्वाय ते नमो नमः ॥९३॥

Kalyāṇakārīrūpāya siddha
yogīṁ namo namaḥ |
Nairṭya bhūbhṛtā devā
sarvāya te namo namaḥ ||93||

I bow down to *siddha yogī* who is a benefactor of those who resort to him. I bow down to the one who is the lord of the demons and of the kings and who encompasses in him all that is.

गोरक्ष शिव रूपाय योग मार्ग प्रचारकः ।
सर्वेसारभूता देवा धूम्ररूपाय ते नमः ॥९४॥

Gorakṣa śiva rūpāya
yoga mārga pracārakaḥ |
Sarvesār bhūta devā
dhūmrarūpāya namo namaḥ||94||

I bow down to Gorakṣa the propagator of *yogamārga*, the embodiment of *Śiva*, I bow down to Dhumradeva who is the lord of all beings.

अत्यंत सौम्य रूपाय, गोरक्षाय नमो नमः।
नमो जगत्प्रतिष्ठाय महाजती नमो नमः॥९५॥

Atyanta saumya rūpāya,
gorakṣāya namo namaḥ|
Namo jagatpratisṭhāya
mahājatī no namaḥ ||95||

I bow down to Gorakṣa who has a very pleasing form. I bow down to the *mahāyatī* who is the essence of the world.

इन्द्रियाणामधिष्ठात्रा भूतानां चाखिलेषु यः।
भूतेषु सततं व्याप्तयोगिने तं नमो नमः॥९६॥

Indriyāṇāmadhiṣṭhātrā
bhūtānāṁ cākhileṣu yaḥ|
Bhūteṣu satataṁ vyāptayogine
taṁ namo namaḥ ||96||

I bow down to the one who is the lord of the senses of all living beings and is ever present in all living beings. I bow down to the all - pervading *yogī*.

चित्तिरूपेण यः कृत्स्नं एवं व्याप्य स्थितो जगत्।
नमो आदेश। नमो आदेश। नमो आदेश नमो नमः॥९७॥

Cittirūpeṇa yaḥ kṛtsnaṁ
evaṁ vyāpya sthito jagat|

Namo ādeśa ! Namo ādeśa !
Namo ādeśa ! Namo Namaḥ ||97||

I bow down again and again to that Consciousness who has made this world and resides in it.

इदं सूक्तम् जपेन्नित्यं सर्वपापैः प्रमुच्यते ।
धन पुत्राँस्तथा दारान् लभते नात्र संशयः ॥९८॥

Idaṁ sūktam japennityaṁ
sarvpāpaiḥ pramucyate|
Dhana putrāṁstatha dārān
labhate nātra saṁśayaḥ ||98||

The regular chanting of Śrī Gorakṣa Sūktam destroyes all sins and blesses one with wealth, son and wife. There is no doubt in it.

मनसा कर्मणा वाचा सूक्तम् यः पठते नरः ।
जन्म जन्म कृतं पापं नाशमायाति सत्वरम् ॥९९॥

Manasā karmaṇā vācā
sūktam yaḥ paṭhate naraḥ |
Janma janma kṛtaṁ pāpaṁ
nāśamāyāti satvaram ||99||

He who chants this *sūktam* mentally, vocally or actively is soon freed from the sins committed in many lives.

इदं गोरक्ष सूक्तम् पठित्वा तु सम्पूजितः पुष्पै धूपं गन्धादिभिस्तथा ।
ददाति वित्तं पुत्रांश्च मति धर्म गति शुभम् ॥१००॥

Idaṁ gorakṣa sūktam paṭhitvā tu sampujitaḥ
puṣpai dhūrpa gandhādibhistatha|
Dadāti vittaṁ putraṁśc mati
dharma gati śubham ||100||

He who chants this *sūktam* and worships Gorakṣanāth with flowers and fragrance and then sings his praises is blessed with wealth, sons, wisdom and auspicious *dharmagati* (salvation).

यः जती गोरक्ष सूक्तम् नाथ विलास निर्मितम्।
जपन्ते भक्ति-भावेन मोक्ष-मुक्तिं साद्यः ते लभन्ते ॥१०१॥

"इति श्री गोरक्ष सूक्तम सम्पूर्णम्"

Yaḥ jati gorakṣa sūktama
nātha vilāsa nirmitam |
Japante bhakti-bhāvena mokṣa
muktiṁ te labhante ||101||

Thus, all those people who devoutly chant this Gorakṣa Sūktam composed by Vilasnath will attain *mokṣa*.

Iti śrī gorakṣa sūktam sampūrṇam

Thus the completion of Śrī Gorakṣa Sūktam

THE RITUAL OFFERING OF THE *PRASĀDA*

The *prasāda* (consecrated sweetmeats or fruits or food) should be devoutly offered to the *iṣṭ* as given below :

On Saturday or Sunday	:	*Kaccā Roṭ* or *Pakkā Roṭ*
On Monday or Thursday	:	Sweetmeats or *khicaḍī*
On Tuesday	:	*Lāl būndī, miśrī*, cow-milk
On Wednesday or Friday	:	Fruits
On *makar sankrānti*	:	*Khiccaḍa*
On *Guru Pūrṇimā*	:	*Mūng dāl baḍe, mevā* (dry fruits)

If you cannot offer these you may offer cow-milk and *miśrī* (sugar-candy) as *prasāda bhoga*.

After offering the *prasāda* to the *iṣṭ* perform the ceremony of the *āratī*.

In the morning	:	brief *āratī* of Guru Gorakṣa.
In the evening	:	Full *āratī* of Guru Gorakṣa.

Burn camphor for fragrance. Recite the prayer, offer *namaskār, ādeśa*.

Conclude the ritual by distributing the *prasāda* (consecrated food) among all.

GURU GORAKṢA ĀRATĪ

(To be sung in the morning)

जय देव, जय देव, जय गोरक्ष योगीऽऽ शिव गोरक्ष योगी
दर्शन मात्र मनोकामना पूर्ती। जय देव जय देवऽऽ

सुखकर्ता दुःखहर्ता तुम हो अंतर्यामी...तुम हो अंतर्यामीऽऽऽ
अखण्ड–अनन्त प्रेम कृपा हो तुम्हरी...प्रेम कृपा हो तुम्हरीऽऽऽ
संर्वांग सुन्दर कर्पूर कान्ति...कर्पूर कान्तिऽऽऽ
कण्ठी झलके माला रूद्राक्ष की नादकारी
जय देव, जय देव, जय गोरक्ष योगीऽऽ शिव गोरक्ष योगी
दर्शन मात्र मनोकामना पूर्ती...जय देव जय देवऽऽ।।१।।

चन्द्र–सूरज जैसे कुण्डल है कान... कुण्डल है कानऽऽऽ
चन्दन भस्मी तिलक लागे हो माथा... लागे हो माथाऽऽऽ
जटा जुटी में चन्द्र शोभे न्यारा... चन्द्र शोभे न्याराऽऽऽ
झोली झण्डी खार्पर लेकर है हाती
जय देव, जय देव, जय गोरक्ष योगीऽऽ शिव गोरक्ष योगी
दर्शन मात्र मनोकामना पूर्ती... जय देव जय देवऽऽ।।२।।

बाघम्बर आसन अन्तरमुख ध्याना... अन्तरमुख ध्यानाऽऽऽऽ
सहज योग त्रिनेत्र त्रिकाल ज्ञाना... त्रिकाल ज्ञानाऽऽऽऽ
नाथ योगीजनं करेंगे सेवा... करेंगे सेवाऽऽऽऽ
संकट से रक्षा करेंगे सन्तोषी रखेंगे सुरमुनी वन्दना
जय देव, जय देव, जय गोरक्ष योगीऽऽ शिव गोरक्ष योगी
दर्शन मात्र मनोकामना पूर्ती... जय देव जय देवऽऽ।।३।।

Jaya deva, jaya deva, jaya gorakṣa yogī śiva gorakṣa yogī darśana matra manokāmanā pūrtī .jaya deva jaya deva

Sukhakartā dukhahartā tum ho aṁtaryāmī..tuma ho aṁtaryāmī akhaṇḍa-ananta prema kṛpā ho tumharī ..prema kṛpā ho tumharī sarvaṁga sundara karpūra kānti..karpūra kānti kaṇṭhī jhalake mālā rudrakṣa kī nādakārī jaya deva ,jaya deva,jaya gorakṣa yogī śiva gorakṣa yogī darśana matra manokāmanā pūrtī...jaya deva jaya deva

Candra-suraja jaise kuṇḍala haiṅ kānan..kundal hai kānan candana bhasmī tilaka lāge ho matha..lāge ho māthā jatā jutī meṁ candra śobhe nyārā..candra śobhe nyārā jholī jhandī kharpara lekara hai hāthī jaya deva ,jaya deva,jaya gorakṣa yogī śiva gorakṣa yogī darśana matra manokāmanā pūrtī...jaya deva jaya devaS

Bāghambara āsana antarmukha dhyānā..antarmukha dhyānā sahaja yoga trinetra trikāla jñāna..trikāla jñānā nātha yogījanaṁ karenge sevā..kareṁge sevā saṁkatī rakṣeṁge santoṣi rakheṁge suramunī vandanā jaya deva,jaya deva,jaya gorakṣa yogī śiva gorakṣa yogī darśana matra manokāmanā pūrtī...jaya deva jaya deva

GURU GORAKṢA ĀRATĪ (Full version)

(To be sung in the evening)

गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।

मृगछाला, बाघाम्बर आसन दिया बिछाय।
चन्द्र सूरज कानन कुण्डल, तारे तेज समान।।
भस्मी रमाये जय जमाये मस्तक चन्द्रभान।
नाद जनेऊ त्रिशूल डमरू सांभ शिव अवतार।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।१।।

तिन लोचन त्रिपुण्ड भस्म तिलक करे हनुमान।
धूनी चेताये धूनी रमाये निरञ्जन निराकार।।
चिमटा खप्पर हाथ लियो सदगुरूजी का ध्यान।
त्रिलोक की अलख जतावे ऋिद्धि सिद्धि भण्डार।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।२।।

रक्त रूप में भगवा बाना, शक्ति उमा की भेंट।
अवधू जोगी त्याग बैरागी झोली भगवा भेष।
अन्नपूर्णा भोग लगावे सुख सन्तोष की सेज।
रोट लंगोटी भेंट चढ़ावे, भैरव करी आदेश।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।३।।

ब्रह्मा विष्णु करे आरती, शिव गोरख का मान।
नारद इन्द्र चँवर घुमाये सुरनर करी गुणगान।।
जय सदगुरू जय कृपालु, ज्योति स्वरूप का ध्यान।
जय प्रतिपाली जय अविनाशी झलके ब्रह्मज्ञान।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।४।।

वेद पुराण ना गाये महिमा, विरला जाने वीर।
अलख निरञ्जन नाम लेते लख चौरासी में जीत।।
सिद्ध चौरासी और नवनाथ, सब सन्तन में प्रीत।
घट–घट समाये कण–कण रमाये अटल योग की रीत।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।५।।

शिष्य भर्तृहरि और गोपीचंद, अजर अमर का पद।
आधि व्याधि सभी मिटाई पूरनमल भय अमर।।
ऋिषि मुनियों को योग दिया राम कृष्ण हनुमंत।
ज्वाला काली और दुर्गा जी, सब शाक्ति करी नमन।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।६।।

हठ हठीले श्री गोरक्षनाथ, चार युगों का जोग।
नाद, बिन्द की गाँठ है, श्री नाथ निरञ्जन योग।।
बैठ बैठले नाम रटिले, परमानन्द का भोग।
अपने आपे आप में, पालो परम सन्तोष।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।७।।

भूत प्रेत कलु कालका, सदगुरू करो विनाश।
सुख दुःख से सब पार करा दो मोक्ष मुक्ति के धाम।।
भक्ति पूजा शुभ आरती, करलो आप स्वीकार।
कृपा करो हम सन्तन पर, जन्म जन्म के दास।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।८।।

निशदिन जो करे आरती मनवांछित फल पावे।
सुख सम्पति लाभ से जीवन सफल बनाये।।
नमन करूँ सब भक्तन को विनती करो स्वीकार।
यो वन्दन विलासनाथ गुरू आनंद का दास।।
गुरू हमारे गोरक्षनाथ सदगुरू कृपा निधान।
आरती करूँ मैं शीश निमाऊँ कृपा सिन्धु भगवान।।६।।

Gurū hamāre gorakṣanātha sadgurū kṛpā nidhāna|
ārati karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna||

Mṛgchālā,bāghāmbara āsana diyā bichāya|
candra sū raja kānan kuṇḍala,tāre teja samāna||
bhasmī ramāye jaya jamāye mastakacandrabhāna|
nāda janeū triśūla damarū sāṁbha śiva avatāra||
gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna|
ārati karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna||1||

Tina locana tripuṇḍa bhasma tilaka kare hanumāna|
dhūnī cetāye dhūnī ramāye niraṁ jana nirākā||
ciṁtā khappar hātha liyo sadagurū jī kā dhyāna|
triloka kī alakha jatāve ṛddhi siddhi bhandāra||

gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna।
āratī karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna ।।2।।

Rakta rūpa meṁ bhagāvā bānā, śakti umā ki bheṁ ta।
avadhū jogī tyāga bairāgī jholī bhagavā bheṣa।।
annapurnā bhoga lagāve sukha saṁtoṣa kī seja।
roṭa laṁgoṭī bheṁṭa caḍhāve, bhairava karī ādeśa।।
gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna।
āratī karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna।।3।।

Brahma viṣnū kare āratī, śiva gorakha kā māna।
nārada indra caṁvara ghumāye suranara karī guṇagāna।।
jaya sadagurū jaya kṛpālu, jyoti svarūpa kā dhyāna ।
jaya pratipālī jaya avināśī jhalke brahmjñāna।।
gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna।
āratī karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna।।4।।

Veda purāṇa nā gāye mahimā, viralā jāne vira।
alakha niranjana nāma lete lakha caurāsī meṁ jīta।।
siddh caurāsī aur navanātha, saba santana me prīta।
ghaṭa-ghaṭa samāye kaṇa-kaṇa ramāye atala yoga kī rīta।।
gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna।
āratī karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna।।5।।

Śiṣya bhartṛharī aura gopīcanda,ajara amara kā pada।
ādhi vyādhi sabhī mitaī pūranamala bhaya amara।।
ṛṣi muniyoṁ ko yoga diyā rāma kṛṣṇa hanumaṁta।
jvālā kālī aura durgā jī ,saba śakti karī namana।।
gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna।
āratī karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna ।।6।।

Haṭha hathīle śrī gorakṣānatha,cāra yugoṁ kā joga|
nāda, binda kī gāṁṭha hai, śrī nātha niranjana yoga||
baiṭha baiṭhale nāma ratile, paramānanda kā bhoga|
apne āpe āpa meṁ, pālo parama santoṣa||
gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna|
āratī karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna||7||

Bhūta preta kalu kālaka, sadagurū karovināśa|
sukha duḥkha se saba pāra karā do mokṣa mukti ke dhāma ||
bhakti pūjā śubha āratī, karlo āpa svīkāra|
kṛpā karo hama santana para, janma janma ke dāsa||
gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna|
āratī karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna||8||

Niśadina jo kare āratī manavāṁchita phala pāve|
sukha sampati lābha se jīvana saphala banāye||
namana karūṁ saba bhaktana ko vinatī karo svīkāra|
yo vandana vilāsanātha gurū ānanda kā dāsa||
gurū hamāre gorakṣanāth sadagurū kṛpā nidhāna|
āratī karūṁ meṁ śīś nimaūṁ kṛpā sindhu bhagavāna||9||

TRADITIONAL PRAYER OF THE NATH SECT

Oṁ Śivā Gorakṣa Yogī

गंगे हर नर्मदे हर जटा शंकरी हर ॐ नमो पार्वती पतये हर, बोलिये श्री शम्भुजती गुरू गोरक्षनाथ जी महाराज की जय। माया स्वरूपी दादा मत्स्येन्द्रनाथ जी महाराज की जय। नवनाथ चौरासी सिद्धों की जय। भेष भगवान की जय। अटल क्षेत्र की जय। रमतेश्वर महाराज की जय। कदलीकाल भैरवनाथजी महाराज की जय। पात्र देवता भगवान की जय। ज्वाला महामाई की जय। सनातन धर्म की जय। अपने–अपने गुरू महाराज की जय। गौ ब्राह्मण की जय। बोल सांचे दरबार की जय। हर हर महादेव की जय। हरि ॐ।

Gaṁge hara narmade hara jatā śaṁkarī hara oṁ namo pārvatī pataye hara, boliye śrī śambhujatī gurū Gorakṣanāth jī mahārāja kī jaya. Māyā svarūpī dādā Matsyendranāthajī mahārāja kī jaya.Navanātha caurāsī siddhoṁ kī jaya. Bheṣa bhagavāna kī jaya. Atala kṣetra kī jaya. Ramateśvara mahārāja kī jaya Kadalīkāla bhairavanātha jī mahārāja kī jaya. Pātra devatā bhagavāna kī jaya. Jvālā mahāmāi kī jaya.Sanātana dharm kī jaya. Apane-apane gurū mahārāja kī jaya. Gau brahmaṇa kī jaya.Bola saṁce darbāra kī jaya. Hara hara mahādeva kī jaya. Hari Oṁ

कर्पूर गौरम् करुणावतारम्,
संसार सारम् भुजगेन्द्र हारम।
सदा वसन्तम हृदयारविन्दे,
भवं भवानी सहितम् नमामि,।।

मन्दारमाला कलिनाल कायै,
कपाल मालांकित कन्थराय।
नमः शिवाय च नमः शिवाय,
नमः शिवाय च नमः शिवाय।।

Karpūra gauram karuṇavatāram,
saṁsāra sāram bhujagendra hāram.
sadā vasantam hṛdayāravinde,
bhavaṁ bhavānī saṁhitam namāmi |

Mandāramālā kalināla kāyai,
kapāla mālāṁkita kantharāya.
namaḥ śivāya ca namaḥ śivāya,
namaḥ śivāya ca namaḥ śivāya.

गोरक्ष बालम् गुरू शिष्य पालम्।
शेषां हिमालयम् शशिखण्ड भालम्।।
कालस्य कालम जिनजन्म जालम्।
वन्दे जटालम् जगदब्जनालम्।।

Gorakṣa bālam guru śiṣya pālam|
śeṣaṁ himālayam śaśikhaṇḍa bhālam||
Kālasya kālama jinajanma jālam|
vande jatālam jagadabjanālam||

गुरू ब्रह्मा गुरू विष्णु गुरू देवो महेश्वरा।
गुरू साक्षात्परब्रह्म तस्मै श्री गुरूवे नमः।।

ध्यानमूलं गुरोमूर्ति, पूजामूलं गुरु पदम।
मंत्र मूलं गुरुर्वाक्य, मोक्ष मूलं गुरु कृपा।।

मन्त्र सत्यं पूजा सत्यं सत्य देव निरञ्जनम्।
गुरु वाक्य सदा सत्यम् सत्यम एकम परम्पदम्।।

Gurū brahmā gurū viṣṇu gurū devo maheśvarā।
gurū sākṣātparabrahma tasmai śrī gurūve namaḥ।।
Dhyānamūlaṁ guromūrti,pujāmūlaṁ guru padama।
mantra mūlaṁ gurūravākya, mokṣa mūlam guru kṛpā।।
Mantra satyaṁ pūjā satyaṁ satya deva niranjanam।
guru vākya sadā satyam satyama ekam paraṁpadam।।

त्वमेव माता च पिता त्वमेव।
त्वमेव बन्धु च सखा त्वमेव।।
त्वमेव विद्या द्रविड़म् त्वमेव।
त्वमेव सर्वम् मम् देव देव।।

Tvameva mātā ca pitā tvameva।
tvameva bandhusca sakhā tvameva।।
Tvameva vidhyā draviḍam tvameva।
tvameva sarvam mama deva deva।।

आकाषाय ताड़का लिंगम, पाताले वटुकेश्वरम्।।
मृत्युलोके महाकालम्, सर्वलिंगम् नमोस्तुते।।

Ākāṣāya tādakā liṁgama,pātāle vatukeśvaram।
mṛtyuloke mahākālam, sarva-liṁgam namostute।।

शोली श्रृंगी शिरजटा झोली भगवा भेष।
कानन कुण्डल भस्म लसै शिवगोरक्ष आदेश।।

ॐकार तेरा आधार, तीन लोक में जयजयकार।
नाद बाजे काल भागे, ज्ञान की टोपी गोरख साजे।
गलेनाद पुष्पन की माला। रक्षा करे श्री
शम्भुजती गुरू गोरक्षनाथ जी महाराज बाला।।

चार खाणी चार बाणी, चन्द्र सूर्य पवनपाणी।
एको देवा सर्वत्र सेवा, जोत पाट ले परसो देवा।
कानन कुण्डल गले नाद, करो सिद्धो नादोकार।
सिद्धो गुरूवरो को आदेश! आदेश!!

अलख ! अलख !

Śelī śṛngi śirajatā jholī bhagavā bheṣa।
kānana kuṇḍala bhasma lasai śivagorakṣa ādeśa।।

Oṁkāra terā ādhāra ,tīna loka meṁ jayajayakāra।
nāda bāje kāla bhāge, jñāna kī topî gorakha sāje।।
Galenāda puṣpana kī mālā. Rakṣā kare śrī
śambhujatī gurū Gorakṣanāth jī mahārāja bālā।।

Cāra khāṇi cāra bāṇi,candra sūrya pavanapāṇi।
eko devā sarvatra sevā, jota pāta le paraso devā।।
kānana kuṇḍala gale nāda,karo siddho nādoṁ kāra।
siddho gurūvaroṁ ko ādeśa ! ādeśa ! ।।

Alakh ! Alakh !

SUBSTANCE OF THE BOOK AND THE RITES

All *ślokas* of Śrī Nāth Siddha Kavcam are *mantras* in essence. Listening to them, chanting them and even contemplating them will bestow great benefits and blessings on *yogīs*, *sādhakas* (seekers, practisers). *gṛhasthas* (householders) and other men and women.

This book brings about the attainment of all desires and frees one from physical ailments and mental stresses. It bestows *ānanda* (state of pure bliss) and peace on every household and other places.

While conducting the rituals prescribed in this book in accordance with the instructions laid down one may perform the following additional actions to attain some other purposes.

ANUṢṬHĀNA VIDHI

The Course of the Rite

You may conduct a three-day, seven-day, nine-day or forty-one-day *anuṣṭhāna* (rite), engaging properly in the chanting of the *mantras* to attain happiness, peace and bliss for the house and family.

TO ATTAIN *MOKṢA* (Deliverance)

Perform the rituals prescribed in this book daily, following the directions given. Do so with pure devotion, having no low selfish end in mind and with a sense of detachment. This will bestow the bliss of *mokṣa* on the practiser.

FOR DOMESTIC HAPPINESS AND PEACE

As you begin the *anuṣṭhān* collect in a *dhūpiyā* (censer) cakes of cow-dung and burn them.

As you chant the *mantras* keep dropping over the burning cow-dung cakes sweet-smelling things like *guggal, ghī* made of cow's-milk, *khoprā* (coconut) and sweetmeats. After conducting the *ārati*, carry the censer around the house, in every room and the courtyard fumigating every place. Finally, deposit it back at the place of worship.

This will bestow peace, happiness and bliss on the house and the household.

N.B.

1. Chant the *mantras* aloud.
2. Place the *dhūpiyā* (censer) near the *iṣṭ*.
3. Carry the censer from inside the house to the outer door.

4. As you carry it around, use your right hand to fan and spread the smoke to different parts of the house.

TO DISPEL ILLNESS AND TO GAIN HEALTH

The water collected from five or nine rivers should be kept in a copper vessel or an earthen pot during the course of the ritual.

Collect water from five or nine rivers or from a confluence of three rivers (*triveṇī sangam*). Keep this water stored in a copper vessel or an earthen pot nearby right from the start to the end of the *anuṣṭhān*. After the ritual recitation is duly over give this water to the ailing person to drink. He/she will be cured of his/her illness. If this ritual is performed over a period of forty-one days then the water becomes so charged that even incurable diseases can be cured with it.

N.B.

1. Chant the *mantras* aloud.
2. Water collected from different rivers should be pure and properly filtered.
3. If the desired water is not easily available you may collect unboiled cow-milk in an earthen pitcher.
4. Collect fresh milk and water everyday.
5. You may use water collected from seven wells (provided women regularly draw water from those wells).

FOR SUCCESS

As you begin, use a copper lamp and put in it a wick of white *yajñopavīta* (sacred thread). Put cow-ghī in the lamp and then pour three, seven or nine drops of scented *hennā* and light the lamp. Place a sheet of tin slantingly over the lamp so as to collect the soot emanating from the lamp. After the recitation is over, make *kājal* (lampblack) of the soot thus collected. Put on your forehead a *tilak* of this *kājal* as you set out for any important work such as looking for a job, meeting someone, for recovering money lent to someone, or going to court in connection with a lawsuit. You are bound to succeed.

N.B.

1. The lamp must be placed near the *iṣṭ* and must remain lit till the ritual is over.
2. You may keep the lamp lit continuously (*akhaṇḍa*) during the whole period of the *anuṣṭhān*.
3. The *tilak* mark put on the forehead should be clearly visible.

FOR THE PURPOSE OF ENCHANTING SOMEONE (*VAŚĪKARAṆ*)

Put some pure water in a vessel of *aṣṭadhātu* (eight metals) or *pancadhātu* (five metals) as you begin the ritual. Place in it a small wet piece of *vatvṛkṣa* (banyan tree) root. In front of the icon of your *iṣṭ* light a lamp of cow-

ghī and burn *dhūpa*. After the recitation is over crush that piece of root in the water kept in the *aṣṭadhātu* or *pancadhātu* vessel. Crush the root using a stone. Collect the *bhasmī* (ashes) of the *agarbattīs* (incense sticks) and *dhūpa* and mix it with the crushed and ground piece of *vatvṛkṣa* root. Put a *tilak* on your forehead using this paste. Anyone you address will be highly impressed with you and will act as you wish.

Collect some milk of a black cow in a small container and put in it the root of *āpāmārga vanaspatī*. Light a lamp, burn *dhūpa* and begin to chant the *mantras*. After the chanting is over ground that piece of root and mix it in the milk and also put in it some *bhasmī*. Put a *tilak* on your forehead. Wherever you go, you will find people readily influenced by you and eager to act as you wish.

During the performance of the ritual keep nearby white *madār* which has been dried in shade, mix it with unboiled milk of a black cow. Light a lamp and *agarbattīs*. After the ritual is over mix the *bhasmī* of *agarbattīs* in this milk. Put a *tilak* on your forehead. It will ensure success in every undertaking.

During the recitation keep in a pot some *lavanga* (clove) and *supārī*. Anyone who partakes of it will be infatuated with you and will readily act as you wish.

N.B.

1. Chant the *mantras* aloud.

2. *Vaśīkaraṇ* must be acquired to attain a good end. If acquired for impious ends it may harm the practitioner.

TO DRIVE AWAY EVIL SPIRITS

Make a lamp using dough of seven cereals. Make a wick using a five-coloured thread. Put *tilli* or mustard oil in this lamp. Place over it a sheet of tin slantingly to collect the soot emanating from the lamp. The lamp should remain lit during the recitation. After the ritual is over apply the soot to the lamp itself. Wave it over the affected person seven times and then place the lit lamp at a cross-roads or place it on a leaf-boat and let it float away in flowing water.

This will drive away the evil spirit.

N.B.

1. Chant the *mantras* aloud.
2. Keep the lamp placed near the *iṣṭ*.
3. This ritual should be performed on a Saturday, *Somavatī amāvasyā, on* Holi or Dīpāvalī *amāvasyā*.
4. Perform this ritual at sunset.

TO PREVENT EVIL INFLUENCES AND SPIRITS FROM ENTERING THE HOUSE

Collect earth from seven wells (from which women regularly draw water) or seven rivers; or collect dust from

seven spots - from an elephant stable, a horse stable, an anthill, a *sangam* (confluence of rivers), a pond, a cowshed, the doorstep of a palace and an intersection of roads. Mix these and enfold the mixture in a black piece of cloth. Place this bundle near your *iṣṭ* and chant the *mantras*. The duration of the *anuṣṭhān* should be seven days and may extend upto forty-one days.

After the successful completion of the *anuṣṭhān* hang the parcel of earth from the inner side of a door. No evil spirit can enter the premises where this parcel hangs. If the duration of the *anuṣṭhān* is forty-one days, it will destroy all evil and inauspicious influences abiding in the house.

N.B.

1. Chant the *mantras* aloud.
2. Earth required for the purpose should be collected on a Saturday.
3. The most auspicious days for performing this *anuṣṭhān* are a Saturday or *amāvasyā* (the last day of the dark fortnight of the moon) or *pūrṇimā* (the full-moon day).
4. It is beneficial to chant the *mantras* of the book at home and other premises to ensure peace and happiness for these premises. ❑

THE *HAVANA* CEREMONY

(Oblations to the sacred fire)

After performing the *anusthāna* in accordance with the instructions prescribed in this book you should perform a *havana* for Śrī Nāth. The *havana* should be performed on the last day. The duration of the *anuṣṭhāna* may be one day or forty-one days but it should be concluded with a *havana* ceremony.

MATERIALS REQUIRED FOR THE *HAVANA*

A fire-pit enclosed with eleven or twenty-one bricks or a fire vessel (*havankuṇḍa*) of iron, brass or copper, sand, cow-dung cakes, firewood, red thread, *kalaś* (pitcher) *havanasāmagrī* container, *ghī*, ladle, incenses, *dīpa* (lamp), flowers, sweetmeats.

METHOD

Set up the fire-pit or fire vessel in front of the *iṣṭ*. Install the *kalaś* uttering the *satguru's* name as your witness. Keep the *havana* material before you. Offer prayer and *namaskār* to the *kalaś* of the *satguru* and to the fire-pit. Collect and mix *havanasāmagrī* in a vessel with rice-grains and *aṣṭagandha*. Put cow-*ghī* in another vessel.

Arrange cow-dung cakes and firewood in the fire-pit and pronounce the *gurumantra* as you light the fire using *karpūra* (camphor).

Recite every *śloka* (in Sanskrit or Hindi) given in this book. At the end of every *śloka* offer *havansāmagrī* and *ghī* to the sacred fire in the *havankuṇḍa* saying *namaḥ svāhā!*.

For example :

गजाननमहं वन्दे गजकन्थड्नाथाय।
विघ्नहरण च त्रिध्दि वरदायकम नमः स्वाहा।।

Gajānanamahaṁ vande
gajakanthadanāthāya.
Vighnaharaṇa ca ṛddhi
varadāyakama namaḥ svāhā.

Begin with *Śrī Gaṇeśa Vandanā* and the sacred name of the *satguru* or the *gurumantra*. Follow it with the recitation of *Śrī Gorakṣa Dyānam* and *Śrī Gorakṣa Rahasyam*. Perform the *havana* which should be 1/10 of the chanting of the *bījākṣar-mantra* in all the days of the *anuṣṭhāna*.

Oṁ Śiva Gorakṣa namah or *Oṁ Śiva Gorakṣa yogī*, these *mantras* are chanted one thousand times in an hour, so, one should make *havana* offerings a hundred times (being 1/10 of one thousand).

Offer the *havana* (oblations) reciting *Śrī Nāth Siddha*

Kavcam and *Śrī Gorakṣa Sūktam* saying *namaḥ svāhā!* at the end of the *ślokas*. Conclude by chanting the *gurumantra* 108 times.

OFFERING SACRED FOOD (*BHOGA*)

Offer *kaccā roṭ* as *bhoga.* Sing *āratī* following it with the prayer and then offer *namaskār*.

PŪRṆĀHUTI
(FINAL OFFERING)

Offer a water-filled coconut reciting the *gurumantra.* Offer the coconut as the final offering saying *namaḥ svāhā!*.

Take *bhabhūti* (sacred ash) from the fire-vessel and filter it. Use it everyday. This will bring about benefits.

CHARITY

You should offer charity after the successful completion of the *havana*. You may suit the charity to be offered to your financial position.

1. You may offer food, clothes, metal-utensils or a cow to 101 *nāth yogīs;* the same can be offered in charity to 51 *suhāsins* (women enjoying married bliss) and girls.

2. You may offer food, clothes, metal-utensils or a cow to nine *nāths*, nine *suhāsins* and five girls.
3. The same charity can be offered to only one *yogī* or one girl.
4. If an ascetic or a girl or a *suhāsin* cannot be found offer food to a cow on a banana leaf (*keli patra*).
5. Offer charity to a nearby Gorakṣa temple.

SOME IMPORTANT INSTRUCTIONS FOR THE PERFORMANCE OF THE *ANUṢṬHĀNA*

1. The ritual performance of *Śrī Nāth Siddha Kavcam* may be undertaken by anyone - *nāths*, ascetics or men and women in general, but it must be performed with utmost devotion.

2. If you have received initiation from a *guru* then you must first seek his permission and guidance. If you have not been initiated by some *guru* then follow the instructions laid down in this book.

3. The *anuṣṭhāna* must be performed at a sanctified and secluded place.

4. The *anuṣṭhāna* must be performed to gratify the sense of devotion and not for some low objective.

5. All *ślokas* must be memorized for recitation.

6. As you read and recite the *ślokas*, read the Sanskrit text. One may, however, read out the Hindi translation but it is better to chant *ślokas* in Sanskrit.

7. A forty-one day *anuṣṭhāna* is preferable as this may lead to the experience of being in the sacred presence of some *nāths* and *siddhas*.

8. While engaged in performing the *anuṣṭhāna*, if you are required to leave your *āsana* for some brief period you should place a water-filled coconut wrapped in red thread on your *āsana* to represent you. On your return remove the coconut and occupy your *āsana* again. Ensure that you do not leave your *āsana* more than once.

9. The best way is to perform the *anuṣṭhāna* in one sitting and without break (*akhaṇḍa*).

10. While performing the *anuṣṭhāna* you may observe *vrata* (fasting) or may take light food (milk and fruits) or you may eat only one meal in a day.

11. During the *anuṣṭhāna* you should eat sitting on the ground and should also sleep on the ground.

    All ceremonies - *japa, tapa, sādhanā* - should be performed sitting on the ground.

12. For men shaving is prohibited till the completion of the *anuṣṭhāna* while women must engage in it only when the body is *śuddha* (clean and pure).

13. Till the completion of the *anuṣṭhāna* the performer should shun all worldly pleasures, all enjoyments and addictions.

14. If you wish to perform this *anuṣṭhāna* only to satisfy your devotion, then you may perform it every month on *pūrṇimā* or *amāvasyā*, or in a week on a

Sunday or Monday or on any auspicious day. The best day is *Guru Pūrṇimā* day.

15. All the members of the family may perform this in a group. While one reads the text, others listen to him.

16. This *anuṣṭhāna* should be performed during *Śrī Nāth Jāgraṇa* (night-vigil ceremony) or *Jyot Jāgraṇa.*

17. It may also be performed in a public religions ceremony.

18. The greatest *sādhanā* (holy practice) is to perform all religious rituals with a *sātvik* (noble) purpose in mind.

A BRIEF RITUAL

One should recite this brief prayer everyday. It will bestow on the reciter physical and mental peace, prosperity and progress.

PRAYER

गोरक्षनाथाय भद्राय शिव स्वरूपाय वेदसे ।
शिव गोरक्षनाथाय शिष्य मत्स्येन्द्राय च नमः ।।

Gorakṣanāthāya bhadrāya
śiva svarūpāya vedase।
Śiva gorakṣanāthāya śiṣya
matsyendrāya ca namaḥ ।।

O bestower of the state of wellfare Guru Gorakṣanāthjī, you are known as the embodiment of *Śiva*. I bow down to you, who are the disciple of Matsyendranāthji.

ŚRI NĀTHA VANDANĀ

(Prayer to Śri Nāth)

दक्षिणे बिरबंकस्य वामे च नाथ भैरवाः ।
पुरतो आदिनाथस्य तं वन्दे गुरू गोरक्षम् ।।

Dakṣine birabaṁkasya vāme
ca natha bhairavāḥ.

Purato ādināthasya taṁ
vande gurū gorakṣam.

I bow down to Guru Gorakṣanāthjī who has on his right side Bīrbankanāth (Hanumān), Bhairavanāthjī on his left and *siddha* Ādināthjī before him.

ŚRĪ SIDDHA PRĀRTHANĀ

ॐकार नाथं त्रिकालज्ञानी,
गोरक्ष मीन नाथवंश सिद्धम्।
अनन्त कोटी नवनाथ सिद्धम,
कुर्वन्तु सर्वेमम् सुप्रभातम्।।

Oṁkāra nāthaṁ trikālajñānī,
gorakṣa mīna nāthavaṁśa siddham ।
Ananta kotī navanātha siddhama,
kurvantu sarvemam suprabhātam ॥

O *trikāla jñāni* (omniscient, who knows the past, present and future) *oṁkār* Ādināth, Mīnanāthjī, all *siddhas* of the *nāth paramparā* (line) and countless *navanāth siddhas*, make my morning auspicious.

OṀ ŚIVA GORAKṢA

गोरक्षं गो रक्षकमञ्च,
योगरूढः जोर्तिमयं।
शिव ध्यानं सदा तत्परं,
तं वन्दे गोरक्षं गुरुम।।

Gorakṣaṁ go rakṣakamaṁca,
yogarūdhaḥ jortimayaṁ।
Śiva dhyānaṁ sadā tatparaṁ,
taṁ vande gorakṣaṁ gurūṁ॥

Guru Goraksanāthjī, you are ever engaged in *yoga*, in deep meditation of *Śiva* and you protect the *indriyās* (senses). I bow down to you.

OṀKĀR GORAKṢ

ॐकार ज्योर्तिगोरक्षं नित्य ध्यायन्ती योगिनः।
मुक्ति च मोक्षदां चैव गोरक्षाय नमो नमः॥१॥

Oṁkāra jyortigorakṣaṁ
nitya dhyāyantī yoginaḥ।
Mukti ca mokṣadāṁ caiva
gorakṣāya namo namaḥ॥1॥

O *Oṁkār*, Embodiment of Light, Guru Gorakṣanāthjī, *yogīs* meditate on you and attain deliverance from this material world. I bow down to you again and again.

अनन्त कोटी ब्रह्माण्ड गोरक्षं स चराचरम्।
दर्शनम् मुक्ति लाभं च तस्मै श्री गोरक्षाय नमः॥२॥

Ananta koṭī brahmāṇḍa
goraksaṁ sa carācaram।
Darśanam mukti lābhaṁ ca
tasmai śrī gorakṣāya namaḥ॥2॥

Guru Gorakṣanāthjī is present in this boundless universe and in every living creature and non-living object. His *darśan* bestows deliverance from this world. I bow down to the *satguru* Gorakṣanāth.

GORAKṢ BHAJANA

भज गोरक्षम, भज गोरक्षम।
गोरक्षम भज मूढ़ मते।।

***Bhaja gorakṣama, bhaja gorakṣama* |**
***gorakṣama bhaja mūḍha mate* ||**

Sing the praises of Guru Gorakṣa, sing the praises of Guru Gorakṣa, sing the praises of Guru Gorakṣa, O foolish one!.

KṢAMĀ PRĀRTHANĀ
(Prayer Asking Forgiveness)

आऽऽसनं न जानामि न जानामि तव साधनम्।
ध्यानं चैव न जानामि क्षम्यतां योगेश्वरः।।

योगहीनं, ध्यानहीनं भक्तिहीनं जतीश्वरः।
मन्त्रहीनं जपहीनं तपहीनं तपीश्वरः।
यत् सेवित मया नाथम् परिपूर्ण तदस्तुमे।।

Āsanaṁ na jānāmi na
jānāmi tava sādhanam|
Dhyānaṁ caiva na jānāmi
ksamyatāṁ yogeśvaraḥ||

Yogahīnaṁ, dhyānahīnaṁ
bhaktihīnaṁ jatiśvaraḥ|
mantrahīnaṁ japahīnaṁ
tapahīnaṁ tapiśvaraḥ|
Yat sevita mayā nātham
paripūrṇa tadastume||

O Śrī Śambhujatī Guru Gorakṣanāthjī, I know not how to perform the *āsanas* and rituals. I am ignorant of the way of meditating on you and the way of singing your praises for your glory is infinite.

O *Jatīśvar*, I am without *yoga*, without *dhyāna*, without *bhakti*, O *Tapīśvar,* I have not performed *mantras*, *japa* and *tapa* properly. Still I make an offering of my

service (worship) to you which only your grace can make worthwhile and complete.

ŚĀNTI PĀṬHA
(Recitation for peace)

निरञ्जन निराकारो निर्विकल्पञ्च सततध्यानम्।
शून्य शून्यमादाय आत्मानन्दाय शून्यम्।।
ॐ शान्ति! शान्ति! शान्ति!

Niranjana nirākāro nirvikal-
-panca satatdhyānam.
Śūnya śūnyamādāya
ātmānandāya śūnyam.

oṁ śānti !śānti! śānti!

The true peace is found only in that state of *dhyāna* where there is only *śūnya* (Absolute Void). All else ceases to be. Om *śānti ! śānti ! śānti* (Peace be ! Peace be ! Peace be !).

ŚLOKAS REGULARLY CHANTED AT GURU GORAKṢANĀTH MANDIR (HARIDWAR)

यस्मात्मत्स्योदराञ्ञातो योगिनां प्रवरोह्ययम्।
तस्मात्तु मत्स्यनाथेति लो ख्यातो भविष्यति।।

Yasmātmatsyodarāñjāto
yogināṁ pravaromhayam ।
Tasmāttu matsyanātheti
lo khyāto bhaviṣyati ॥

O Devī, this child who is the greatest among *yogīs*, is born of the fish. Hence he will be known as Matsyendranāth.

आदिनाथो गुरुर्यस्य गोरक्षस्यच यो गुरुः।
मत्स्येन्द्रं तमहं वन्दे महासिद्धं जगद्गुरुम्।।

Ādinātho gurūryasya
gorakṣasyaca yo guruḥ ।
Matsyendraṁ tamahaṁ vande
mahāsiddhaṁ jagadgurūm ।

I bow down to *Mahāsiddha Jagadguru* Matsyendranāth whose *guru* is Ādināth and who himself is the *guru* of Gorakṣanāth.

अहमेवास्मि गोरक्षः मद्रूपं तन्निबोधत।
योगमार्ग प्रचाराय मयारूपमिदं धृतम्।।

Ahamevāsmi gorakṣaḥ
madrūpaṁ tannibodhata.

Yoga mārg pracārāya
mayārūpamidaṁ dhṛtam.

Answering the query of the gods *Śiva* said - I myself am Gorakṣanāth. Gorakṣanāth is a manifestation of mine. I assumed this form in order to promote and expand *yogamārga* (the way of *yoga*).

पुराणं भारतं वेदाःधर्मशास्त्राण्यनेकशः ।
पुत्र दारादि संसारी योग मार्गस्य विघ्नकृत।।

Purāṇaṁ bhāratam vedāḥ
***dharmaśāstrāṇyanekaśaḥ*|**
Putra dārādi saṁsārī
***yoga mārgasya vighnakṛta*||**

All the *puraṇas*, *vedas* and other scriptures of *bhārat dharma* proclaim that the son, the wife and others are obstacles in the path of *yoga*.

आत्मेति परमात्मेति जीवात्मेति विचारणे।
त्रयाणामैक्य सम्भूति आदेश इति कीर्तितः।।

Ātmeti paramātmeti
***jīvātmeti vicāraṇe* |**
Trayāṇāmaikya sambhūti
***ādeśa iti kīrtitaḥ*||**

Pronouncing the word '*ādeśa*' makes the speaker realise the unity of *ātmā*, *parmātmā* and *jīvātmā*. All the three are inseparably one. This thought is contained in the word *ādeśa*.

GORAKH BĀṆĪ

(Thus Spake Gorakṣanāth)

मरो वे जोगी मरो, मरण है मीठा।
तिस मरणी मरो जिस मरणी गोरख मरि दीठा।

Maro ve jogī maro
maraṇa hai mītha।
Tisa maraṇī maro jisa
maraṇī gorakha mari dītha॥

O *Yogī* die; die to the world (being absorbed in the *yogic* state of deep trance). Such death is sweet. Die in the manner of Gorakṣa who 'died' (to the world) and then saw the Invisible.

हबकि न बोलिबा, ठबकि न चलिबा, धीरे धरीवा पावं।
गरब न करिबा, सहजै रहिबा, भणत गोरष रावं।।

Habaki na bolibā, ṭhabaki na
calibā dhīre dharīvā pāvaṁ।
Garaba na karibā sahajai
rahibā bhaṇata gorasa rāvaṁ॥

Speak not in haste (without understanding), walk not in haste (without knowing the path). Take slow cautious steps (in the path of *yoga*). Let not pride overtake you. Lead a simple life (free of passions), says Gorakṣanāth.

गोरक्ष कहै सुण हरे अवधू, जग में ऐसै रहणां।
आंषे देषिबा, कानै सुणिवा, मुष थै कछु न कहणा।।

Gorakṣa kahai suṇa hare avadhu
jaga mai aisai rahaṇāṁ ।
Āṁṣe deṣibā kānai suṇivā
muṣa thai kachu na kahaṇā ॥

Gorakṣa says : Listen, O Avadhūta, this is how you should laed your life in this world. See with your eyes (the illusions of the world), hear with your ears but never speak. Just be a dispassionate witness to the happenings around you. Do not react.

आसन दृढ़, आहार दृढ़, जो निद्रा दृढ़ होय।
नाथ कहें सुन बालका, मरे ना बूढ़ा होय।।

Āsana dṛḍha āhāra dṛḍha
jo nidrā dṛḍha hoya ।
Nātha kaheṁ suna bālāka
mare nā budhā hoya ॥

Gorakṣa says one who ramains steadfast in observing his *sādhnā* keeping his spiritual practice, food habits and sleeping habits under strict *yogic* discipline (renouncing the pleasures of the body and lethargy) neither grows old nor dies.

शिव गोरक्ष यह मन्त्र है, सर्व सुखों का सार।
जपो बैठ एकान्त में, तन की सुधी बिसार।।

Śiva Gorakṣa yaha mantra
hai sarv sukho ka sāra ।

Japo baitha ekānta meṁ
tana kī sudhi bisāra||

Gorakṣa says - *Oṁ Śiva Gorakṣa Yogī* is the *mantra* which is the substance of all true joys. One should repair to a solitary place and chant this *mantra* so devoutly that he becomes oblivious of his own body.

शिव गोरक्ष शुभनाम में, शक्ति भरी अगाध।
लेने से हैं तर गये, नीच कोटि के व्याध।।

Śiva gorakṣa śubhanāma
me śakti bharī agādha |
Lene se haiṁ tara
gaye nīca koti ke vyādha ||

Oṁ *Śiva Gorakṣa Yogī* - this auspicious *mantra* contains measureless *śakti* (power). It is so powerful that even sinners of the worst kind have attained *mokṣa* just by chanting this *mantra*.

अजपा जपे शून्य मर धरे, पांचों इन्द्रिय निग्रह करे।
ब्रह्म अग्नि में होमे काया, तासु महादेव बन्दे पाया।।

Ajapā jape śūnya mara dhare,
pāṁcoṁ indriya nigraha kare |
Brahma agni meṁ home kāyā,
tāsu mahādeva bande pāyā ||

Gorakṣa says he who chants the name vocally or non-vocally (*japā - ajapā*), meditates, controls the five senses (withdrawing) from their pleasures and burns his

body in *dhyāna brahmāgni* (the holy fire of Brahma) finds Mahādeva.

मन मूरख समझे नहीं, योगमार्ग की बात।
अति चंचल भटकत फिरे, करे बहुत उत्पात।।

Mana mūrakha samajhe
nahiṁ yoga mārg ki bāta।
Ati cancal bhatakata phire
kare bahuta utpāta।।

The mind is dull and fails to comprehend the secret of the *yogamārga* (the path of *yoga*). It is very capricious and is always engaged in mischief (non-spiritual activities), thus causing a man to drift away from the true path.

मन मन्दिर में वास है, पाप पुण्य का ज्ञान।
पुण्य रूप मन शुद्ध है, पाप अशुद्ध महान।।

Mana mandira meṁ vāsa hai,
pāpa puṇya kā jñāna।
Puṇya rūpa mana śudha hai,
pāpa aśudh mahāna।।

The mind itself is the abode of the good as well as of the evil. One may either let the good prevail or may allow free play to the evil instincts. The mind is pure and pious only when it lets the good in it prosper. If the mind promotes the evil instincts residing in it then it becomes impure and impious. *Yogamārga* is the means by which the mind can be trained to promote and sustain the good instincts.

DEVOTIONAL SONG
ŚIVA JATĪ GORAKṢA

ॐ शिव जती गोरक्ष, बाल जती गोरक्ष
रह मन आठों याम, भूलो मत सुबह और शाम।।टेक।।

नवनाथों में नाथ कहावे। क्यूं नहीं हमको पार लगावे।
हो गये पूरणज्ञान, भूलो मत सुबह और शाम।
शिव जती गोरक्ष, बाल जती गोरक्ष।
रह मन आठो याम, भूलो मत सुबह और शाम।।१।।

रावल सुत गुरु सुमिरन कीनो, कञ्चन् काया पल में दीना, दिया
अमरपद ज्ञान, भूलो मत सुबह और शाम।
शिव जती गोरक्ष, बाल जती गोरक्ष।
रह मन आठो याम, भूलो मत सुबह और शाम।।२।।

गोपिचन्द भर्तृहरि राजा, छोड़ दिये सब राज समाना।
लगा अलख संग ध्यान, भूलो मत सुबह और शाम।
शिव जती गोरक्ष, बाल जती गोरक्ष।
रह मन आठो याम, भूलो मत सुबह और शाम।।३।।

शिव ने गोरक्ष रूप बनाया, पार्वती का भरम मिटाया।
दिया योग का ज्ञान, भूलो मत सुबह और शाम।
शिव जती गोरक्ष, बाल जती गोरक्ष।
रह मन आठो याम, भूलो मत सुबह और शाम।।४।।

जो कोई तुम्हरी शरण में आयो, मनवांछित फल पूर्ण पायो।
हो गये पूर्ण काम, भूलो मत सुबह और शाम।
शिवजती गोरक्ष बाल जती गोरक्ष।
रह मन आठो याम, भूलो मत सुबह और शाम।।५।।

Oṁ śiva jatī gorakṣa, bāla jatī gorakṣa|
raha mana āthoṁ yāma, bhūlo mata subaha aura śāma||

Navanāthoṁ meṁ nātha kahāve, Kyūṁ nahiṁ hamako pāra lagāve|
ho gaye pūraṇajñāna,bhūlo mata subaha aura śāma||
Śiva jatī gorakṣa, bāla jatī gorakṣa|
raha mana ātho yāma, bhūlo mata subaha aura śāma||1||

Rāvala suta gurū sumirana kīno, kañcan kāyā pala meṁ dīnā|
diyā amarapada jñāna, bhūlo mata subaha aura śāma||
Śiva jatī gorakṣa, bāla jatī gorakṣa|
raha mana ātho yāma, bhūlo mata subaha aura śāma||2||

Gopicanda bhartṛhari rājā, cchoḍa diye saba rāja samānā|
lagā alakha saṁga dhyāna, bhūlo mata subaha aura śāma||
Śiva jatī gorakṣa, bāla jatī gorakṣa|
raha mana ātho yāma, bhūlo mata subaha aura śāma||3||

Śiva ne gorakṣa rūpa banāyā, pārvatī kā bharam mitāyā.
diyā yoga kā jñāna, bhūlo mata subaha aura śāma||
Śiva jatī gorakṣa, bāla jatī goraksa|
raha mana ātho yāma, bhūlo mata subaha aura śāma||4||

Jo koi tumharī śaraṇa meṁ āyo, manavāṁcchita phala pūrṇ pāyo.
ho gaye pūrṇa kāma, bhūlo mata subaha aura śāma||
Śiva jatī gorakṣa, bāla jatī gorakṣa|
raha mana ātho yāma, bhūlo mata subaha aura śāma||5||

❑

ŚRĪ NATHA DARŚANA

सत गुरु मेरे कृपा जो कीजिए।
गुरु गोरक्ष के दरश दिखाए।।

अनन्त सूर्य के तेज समाए।
अनूप रूप जो दिख्या न जाए।।

हात खर्पर तुम अलख जताए।
नाथ कुल की रीत बताए।।

ऋद्धि सिद्धियां फेर लगाए।
दीप, कलश जल मंगल गाए।।

काल जीत पर अमरता पाए।
सब भूप न को शिष्य बनाए।।

आई माया संग सहेली।
हरष मन तज त्याग विरागी।।

कानन कुण्डल नाद पवित्रि।
जती सती जन आये बाराती।।

ॐकार नाद में शंख ही बाजै।
नवनाथ सहित गोरक्ष विराजे।।

धन्य धन्य नवनाथ चौरासी।
धन्य सिद्ध सब अनंत कोटी।।

गुरू मछंदर गोरखबानी।
नाथ सिद्ध ने सिद्ध कर जानी।।

वायु लोक में बजत बधाई।
नाथ विलास ने नम्र हो गाई।।

नाथजी गुरुजी को आदेश–आदेश।।

Sata gurū mere kṛpā jo kījie।
Gurū gorakṣa ke daraśa dikhāe।।

Ananta sūrya ke teja samāe।
Anūpa rūpa jo dikhyā na jāe।।

Hāta kharpara tuma alakha jatāe।
Nātha kula kī rīta batāe।।

Ṛiddhi siddhiyam phera lagāe।
Dīpa, kalaśa jala mangala gāe।।

Kāla jīta para amaratā pāe।
Saba bhūpa na ko śiṣya banāe।।

Āī māyā sanga sahelī।
Haraṣa mana taja tyāga virāgī।।

Kānana kuṇḍala nāda pavitri।
Jatī satī jana āye bārāti।।

Oṁkāra nāda meṁ śaṁkha hī bājai।
Navanātha sahita gorakṣa virāje।।

Dhanya dhanya navanātha caurāsi।
Dhanya siddha saba ananta koṭī।।

Gurū machandara gorakhabāni।
Nātha siddh ne siddh kara jāni।।

Vāyu loka meṁ bajata badhāi।
Nātha vilāsa ne namra ho gāi।।

Nāthji guruji ko ādeśa-ādeśa।।

CONCLUDING PRAYER

योग सनातन सिद्ध का,	*Yoga sanātana siddh kā,*
किया प्रारंभ ॐकार।	*kiyā prarambha oṁkāra*।
आदिनाथ संग शक्ति ने,	*Ādinātha saṁga śakti ne,*
प्रगटा ज्ञान प्रकाश॥१॥	*pragatā jñāna prakāśa.*॥*1*॥
गुरू मछन्दरनाथ ने,	*Guru machandaranātha ne,*
दिया ज्ञान प्रमाण।	*diyā gyāna pramāṇa*।
जती गोरख योग का,	*Jatī gorakha yoga kā,*
उचा गगण विहार॥२॥	*ucā gagaṇa vihār.*॥2॥
नवनाथ चौरासी सिद्ध ने,	*Navanāth caurāsī siddh ne ,*
जन मानस मन जीत।	*jana mānasa mana jīta*।
गुरू-शिष्य परमात्म की,	*Guru-śiṣya paramātma kī,*
जोड़ दी है प्रीत॥३॥	*joda dī hai prīta.*॥*3*॥
सद्गुरू आनन्दनाथ जी,	*Sadguru ānandanāth jī,*
कीजो कृपा अपार।	*kījo kṛpā apāra.*
शिष्य नाथ विलास ने	*śiṣya nātha vilāsa ne,*
किया ग्रंथ साकार॥४॥	*kiyā graṁtha sākāra.*॥*4*॥

FINIS

Appendixes

- Sacred Names of *Navanāths*
- Sacred Names of *Caurāsī Siddhas*
- *Aṣṭasiddhis*
- Four *Puruṣārthas*
- Some Epithets of *Ādināth*
- The *Pancakoṣas*
- The *Prāṇas*
- Sacred Names of *Srī Nāth Siddha Yogiṇīs*
- Names of Twelve Nāth Panthas (sub-sects)
- Index of Sanskrit Verses

NAVANĀTHS

(The Nine *Nāths*)

Ādināth Udaynāth Satyanāth

Santoṣanāth Caurangīnāth Matsyendranāth

Acal Acambhenāth Gajbalī Gajkanthaḍnāth

Gorakṣanāth

CAURĀSĪ SIDDHAS

(The Eighty-four Siddhas)

- Kapilanāthjī
- Sanakanāthjī
- LankanāthRavanjī
- Sanātananāthji
- Bhartṛharināthjī
- Cakranāthji
- Narmāināthjī
- Ratananāthji
- Śṛngerīnāthjī
- Sanandananāthjī
- Nivrattināthjī
- Sanatkumārnāthjī
- Jwālendranāthjī
- Sāraswatāināthjī
- Brahmāināthjī
- Prabhudevanāthjī
- Kankāināthjī
- Dhundukāranāthjī
- Nāradadevnāthjī
- Manjunāthjī
- Mansāināthjī
- Vīrnāthjī
- Śrutāināthjī
- Nāgārjunanāthjī
- Bhuskāināthjī
- Madranāthjī
- Gahiṇināthjī
- Bhūcaranāthjī

- Jambhanāthjī
- Vakranāthjī
- Carpatanāthjī
- Bileśayanāthjī
- Kānipānāthjī
- Bīrbankanāthjī
- Gyāneśvaranāthjī
- Tārānāthjī
- Surānandanāthjī
- Siddhabuddhanāthjī
- Bhagāīnāthjī
- Pippalnāthjī
- Candranāthjī
- Bhadranāthjī
- Eknāthjī
- Mānikanāthjī
- Gehallārāvalanāthjī
- Kāynāthjī
- Bābā Mastanāthjī
- Yāgyavālkyanāthjī
- Goranāthjī
- Havāīnāthjī
- Dariyānāthjī
- Khecaranāthjī
- Ghoḍācolipānāthjī
- Sehjāināthjī
- Sukdevanāthjī
- Aughaḍanāthjī
- Devnāthjī
- Prakāśanāthjī
- Koraṇtanāthjī
- Bālakanāthjī
- Bālgundāināthjī
- Śābaranāthjī
- Virupākṣanāthjī
- Mallikanāthjī
- Gopālanāthjī
- Ladhāināthjī
- Allamanāthjī
- Siddhapādnāthjī
- Aḍbanganāthjī
- Gauravanāthjī
- Dhīranāthjī
- Sahirobānāthjī
- Praudhanāthjī
- Garībanāthjī
- Kālanāthjī
- Dharmanāthjī
- Merunāthjī
- Siddhāsananāthjī
- Suratnāthjī
- Mārkandeyanāthjī
- Mīnanāthjī
- Kākcandināthjī

AṢṬASIDDHIS

(Eight accomplishments)

Aṇimā : The power to reduce one's body to the size of an atom.

Mahimā : The power to enlarge one's body infinitely.

Garimā : The power to render one's body infinitely heavy.

Laghimā : The power to make one's body infinitely light.

Prāpti : The power to have access to all places and things.

Prakāmya : The power to realize whatever one desires.

Iśitvā : The power to have mastery over all matter.

Vaśitvā : The power to subjugate men and matter.

THE FOUR *PURUṢĀRTHAS*

The four principal objects of human life namely - *dharma*, *artha*, *kāma* & *mokṣa*.

1. *Dharma* : Acting rightly in daily life
2. *Artha* : Proper acquisition of wealth & its enjoyment
3. *Kāma* : Proper gratification of sexual enjoyment
4. *Mokṣa* : Final emancipation of the soul from recurring births

SOME EPITHETS OF ĀDINĀTH

- Jñānamaya
- Mahāyogī
- Mahoṣṭha
- Mahākoṣa
- Mahākāla
- Mahābāhu
- Mahāpāda
- Mahākāya
- Mahāmūrdhana
- Mahāretasa
- Mahāling
- Maheśa
- Mahoraska
- Mahānāda
- Mahānāsa
- Mahānṛtya
- Mahāpatha
- Mahāprabhu
- Mahābala
- Mahāvratī
- Mahāśakti
- Mahākrodha
- Mahājatā
- Mahājatru
- Mahājyoti
- Mahādanta
- Mahādeva
- Mahādhanu
- Mahānaṭa
- Trinetra, Trilocana, Tricakṣu
- Trijata
- Trinātha
- Triśūlidhārī
- Gangādhara
- Sāragrīva
- Nīlakanṭha,
- Bhūtanāth
- Nāgacūḍha
- Nāgabhūṣaṇa
- Rudra
- Somanāth
- Candramauli
- Candraśekhara
- Candracūḍāmaṇi
- Candrapīda
- Bhuvaneśvara
- Viṣantaka
- Vaidyanāth
- Natarāja
- Umāpati
- Śambhu
- Kailāśanāth

THE *PANCAKOṢAS*

The human body is said to be consisting of five *Kosas* that is five wrappers investing or enveloping the soul.

These five *kosas* are :

1.	*Annamayakoṣa*	:	or the earthly body
2.	*Prāṇamayakoṣa*	:	the vesture of the vital airs
3.	*Manomayakoṣa*	:	the sensorial layer
4.	*Vijñānamayakoṣa*	:	the cognitional layer
5.	*Ānandamayakoṣa*	:	the vesture of Pure Bliss

THE *PRĀṆAS*

The human body is said to be containing five kinds of breath (vital airs) or *praṇas,* namely :-

1. *Prāṇa*
2. *Apāna*
3. *Samāna*
4. *Udāna*
5. *Vyāna*

Prāṇa is the air of breathing, *Apāna* is the air of the rectum, *Samāna* is the digestive air, *Udāna* is the air in the throat and *Vyāna* is the vital air circulating through the whole body.

NAMES OF ŚRĪ NĀTH SIDDHA YOGIṆĪS

1. Ṛddhi Siddhi Yoginī
2. Gangā Gaurajā Yoginī
3. Mahālakṣmī Yoginī
4. Sāvitrī Devī Yoginī
5. Udayanāth Pārvatī Yoginī
6. Homiyo Devī Yoginī
7. Mahānāga Padminī Devī Yoginī
8. Mainävatī Devī Yoginī
9. Nāga Padminī Yoginī
10. Kāmākṣa Devī Yoginī
11. Mahākālī Yoginī
12. Annapūrṇā Devī Yoginī
13. Tulajā Bhavānī Yoginī
14. Bimalā Devī Yoginī
15. Hingalāja Yoginī
16. Tārā Trikuṭā Yoginī
17. Jvālā Devī Yoginī
18. Mahāmanasā Yoginī

Name of Twelve Nāth Panthas (sub-sects)

No.	Name	Mul pravartak	Uttarardha pravartak	Place	State
1.	Satyanath (Satnathi)	Siva 18	Brahmaji	Patala Bhuvanesvari	Uttarakhand
2.	Ramnathi (Ram ke)	Siva 18	Visnuji Parsuramji	Dhanauri(gaddi) sirmathya-Nohar chowk tapo	Haryana Nepal
3.	Pagal (Pakalapanthi)	Siva 18	Pakalanathji [Bhaktpurn= Pagalapanthi]	Rohtasa purana sirmathya asthal bohar	Peshawar Haryana
4.	Paav Panth (Pavak)	Siva 18	Jalandharnath	Jalaur	Rajasthan
5.	Dharmnath (Dharmnathi)	Siva 18	Dharmraja Yudhisthara	Dullu Deval Ajakala- Gorakhpur	Nepal
6.	Mannathi(Manonathi) Mananathi	Siva 18	Raja Rasalu	Tai Jodhpura	(Sikar) Rajasthan

7.	Kapalani (Kapilpanth)	Goraksh 12	Kapilmuni (Kapilnathji)	Gorakhvanshi Kalkatta) Jihana (gaddi) Kharak	Bengal Haryana
8.	Ganganath (Ganganathi)	Goraksh 12	Bhagirath (Bhagirathnath and Bhishma	Gangasagar (Jakhvad) Gurudaspura	Bengal Punjab
9.	Nateshvari (Daryanathi)	Goraksh 12	Lakshmanji (Balnath) Nagnath	Gorakha tilla	Jhelam (Punjab)
10.	Ai Panth (Aya ke)	Goraksh 12	Shakti Bimladevi and Udaynath Parvati(Bhavani)	Bimla (gufa) Khot	Bengal Hariyana
11.	Bairaga (Bhartrhari bairaga)	Goraksh 12	Bhartriharinath (Vicharnath)	Ratadunda	Rajasthan
12.	Rawalpanthi	Goraksh 12	Rawalnath Siddh Badarabari	Gailpura	Afghan-istan

GLOSSARY

A

Ādeśa	:	*Salutation, namaskār ; an expression of greeting among nāth yogīs*
Amṛta	:	*Nectar; the drink of the gods; bliss*
Ādhāra	:	*A support; a center of vital power or of specialized function in the body*
Ādināth	:	*First primal lord*
Agni	:	*Fire ; the divine force in fire, fire god*
Ahaṁkāra	:	*The sense of ego*
Anna	:	*Food ; all gross matter*
Annakoṣa	:	*The material vesture of the body*
Apāna	:	*One of the five vital airs (praṇas)*
Āsana	:	*Posture*
Asthal	:	*Maṭha, monastry (lit. place)*
Avadhūta	:	*An ascetic; a yogî*
Ātmā	:	*Soul*
Ātmavidyā	:	*Knowledge of the soul and its relation to the Supreme*
Ātmbhū	:	*Self-born or mind-born*
Ātmasaṁyam	:	*Self-control*
Ātmśakti	:	*Inner or spiritual strength*

Anādi	:	*Beginningless ,eternal*
Antaryāmī	:	*The indweller*
Avatāra	:	*Embodiment*
Avidyā	:	*Ignorance*
Amāvasyā	:	*The last day of the fortnight of the dark moon*
Anant	:	*Infinite*
Ānand	:	*Spiritual bliss*
Artha	:	*Wealth; enjoyment of wealth*

B

Bhajan	:	*Devotional song*
Bhakta	:	*Devotee*
Bhakti	:	*Devotional service to the adored one*
Bhaktavatsal	:	*Having parental kindliness for the devotees*
Bhaktiyoga	:	*The practice of seeking union with God*
Bhoga	:	*Enjoyment*
Bhasmī	:	*Sacred ashes collected from the dhuni*
Brahmarandhra	:	*An apperture said to be in the top of the head*
Brahmacārī	:	*Celebate*
Brahmā	:	*One of the trinity of the Hindu Gods; creative energy of God*
Brahmāṇḍa	:	*(Lit. egg of Brahmā), the universe*

C

Caraṇ	:	*Feet or footprints*
Cakra	:	*Discus; a mystic center in the body*
Celā	:	*Disciple; also see śiṣya*
Cetan	:	*Living ; conscious*
Cimṭā	:	*Fire-tongs*
Citta	:	*Consciousness*
Cūrmā	:	*A sweatmeat made of crushed bread with sugar and ghī*
Caraṇ pādukā	:	*Footwear (usually wooden)*
Cuṭiā	:	*A lock of hair on the head; also see śikhā*

D

Darśan	:	*Looking at the iṣṭ with all-foregetting devotion*
Daṇḍa	:	*Staff*
Daśadvāra	:	*Ten openings (doors) of the body*
Dayā	:	*Compassion*
Dharma	:	*Righteousness*
Dhyāna	:	*Contemplation (on the form of the iṣṭ)*
Dhūnī	:	*Yogī's sacred fire*

G

Gaurī	:	*The goddes Pārvatī (lit. the fair-complexioned)*

Gāyatrī : *A metre in Sanskrit poetry ; a verse (mantra)*

Gṛhastha : *A householder*

Guṇas : *Qualities or passions*

Guru : *A spiritual teacher*

H

Haṁsa : *Spiritually a highly evolved soul*

I

Iḍā : *The left of three vessels running from the loins to the head*

Indṛyās : *Senses*

Iṣṭ : *The adored one; desired, beloved,favourite*

J

Jīvātmā : *The soul of a being*

Jñāna : *Transcendetal knowledge*

Jñānayoga : *The path of spiritualisation through jñāna*

Jyoti : *Light, flame*

K

Kaccā (food) : *Uncooked; also see paccā*

Kalpavṛkṣa : *A wish-fulfilling tree said to be in heaven*

Kāma : *Desire; pleasures of the flesh*

Karma : *Action*

Khecarī : *Capable of flying in the sky*

Khicaḍi : *A dish of pulse & rice cooked together*

Kuṇḍal : *Ear-rings*

Khappar : *Skull-bowl*

Kāla : *Time; Death*

Kuśā : *Grass*

Kubaḍi : *Crutch on which a yogī rests his arm or chin (also called ādhāra, ādhārī, asā)*

L

Lavang : *Clove*

Laya : *Union; absorption*

Līlā : *A divine 'sport' or activity engaged in by the Lord or His avatārs*

M

Mantra : *A sacred text, a charm having super natural power*

Manas : *Mind*

Manokoṣa : *One of the five vestures of the body*

Maṭha : *Monastry*

Māyā : *Illusion, unreality, deception*

Mahājñāna : *Supreme knowledge*

Mīna : *Fish*

Miśṛi : *Sugar-candy*

Mṛtunjaya	:	*One who has defeated death ; an epithet of śiva*
Mudrā	:	*Ear-ring worn by a yogî*
Mukti	:	*Release from material existence; salvation; also see mokṣa*
Mokṣa	:	*Release from material existence; salvation; also see mukti.*

N

Nāda	:	*Heavenly sound; A whistle carried by a yogî*
Nādi	:	*A nerve*
Naivaidya	:	*Sacred food offered to the iṣṭ*
Nirguṇa	:	*Without attributes*
Niranjana	:	*Speckless, pure*

O

Oṁ	:	*The sacred syllable that represents God*

P

Paccā (food)	:	*Cooked*
Padma	:	*Lotus*
Padmāsana	:	*Lotus posture*
Pādukā	:	*Footwear, a footprint*
Para-	:	*Supreme ; beyond*
Paraṁparā	:	*Tradition; a diciple succession*

Prasāda	:	*Sanctified food that has been offered to an idol or which has been partaken of by a deity*
Pinda	:	*The physical body*
Pingalā	:	*The right one of three vessels running from the loins to the head*
Pītha	:	*Seat*
Purāṇas	:	*A class of sacred writings*
Pūrṇimā	:	*Full-moon day*
Puruṣārtha	:	*An object of human life*
Pralaya	:	*Dissolution of the creation*
Prāṇāyām	:	*Rhythmic controlling of breath*
Prāṇakoṣa	:	*The nervous vesture of the body*

R

Roṭ	:	*Thick flat cake of unleavened bread*
Rudra	:	*The terrific, an aspect of Śiva*
Rudrākṣamālā	:	*Rosary of the berries of rudrākṣa tree*
Rūpa	:	*Form*

S

Sādhanā	:	*The practice by which one attains perfec tion in a siddhi*
Śakṣī	:	*Witness*
Śakti	:	*The female power personified as a goddess*
Saguṇa	:	*Possessing attributes*
Samādhi	:	*Trance; also the tomb of a spiritual teacher*

Saṁkalpa	:	*Will*
Samāna	:	*One of the five vital airs (prāṇas)*
Sat	:	*Pure existence*
Santoṣ	:	*Contentment*
Śastra	:	*Revealed scriptures*
Śaṁkha	:	*Conch*
Satī	:	*Pious woman; Name of Pārvatī*
Satguru	:	*True master*
Śeli	:	*A string of threads worn by the yogīs*
Siddha	:	*One who possesses supernatural accomplishments*
Siddhi	:	*Supernatural accomplishments*
Śikhā	:	*A lock of hair on the head; also see cutiyā*
Śiṣya	:	*Disciple ; also see celā*
Smaraṇa	:	*Devotional remembrance*
Sraddhā	:	*Faith*
Śṛngī	:	*Horn carried by a yogī*
Sṛṣti	:	*Creation*
Stuti	:	*Panegyric (for a god)*
Śruti	:	*The vedas*
Śūnya	:	*Void; the spiritual region which is devoid of mind ,matter and attributes*
Supārī	:	*Betel nut*
Śuṣumṇā	:	*The vessel of the body by which yoga, prāṇa passes through the brahmarandhra*

T

Tattva : *Element,essence*

Tilak : *A mark made on the forehead*

Tripuṇḍa : *Triple mark drawn across the forehead (on the other parts of the body) using bhasmī or sandal*

U

Udāna : *One of the five vital airs (prāṇas)*

V

Vara : *Boon*

Vatavṛkṣa : *Banyan Tree*

Vedas : *the four original scriptures (Ṛg.,Sama, Atharva and Yajurva)*

Vidyā : *Spiritual knowledge*

Vyāna : *One of the five vital airs (pranas)*

Y

Yantra : *A diagram of mystic power*

Yoga : *(Lit. union) spiritual discipline to unite the soul with the Supreme*

Yoni : *Female organ of generation*

Yajña : *Fire-sacrifice*

Yajñopavīta : *The sacred thread worn over the left shoul der and under the right arm*

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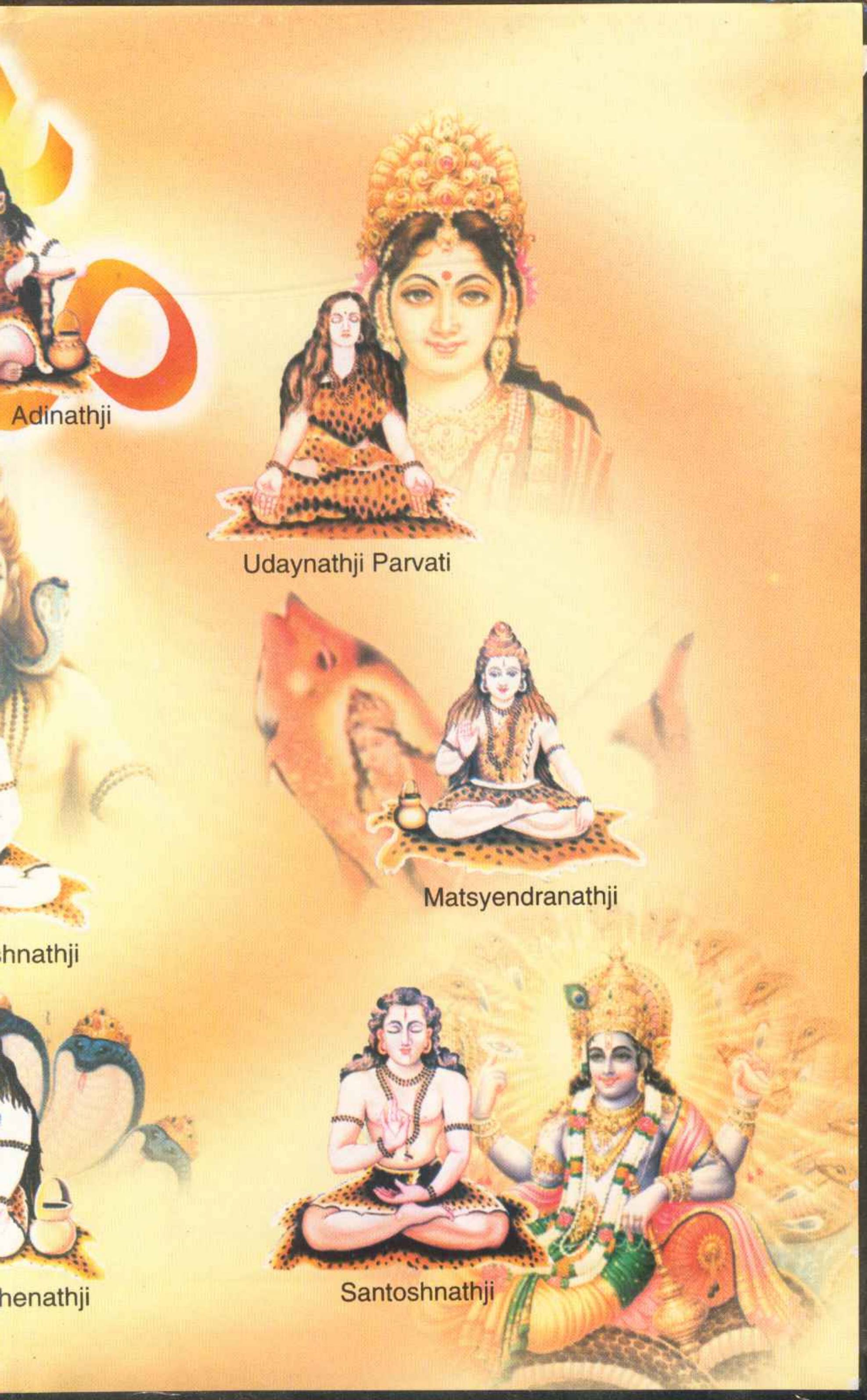
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